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THE QUESTION CONCERNING THE AUTHENTICITY OF 1 JOHN V. 7. BRIEFLY EXAMINED. *Continued from p.* 289.

CHAPTER VII.

ON THE QUOTATIONS OF THE LATIN FATHERS.

IT is obvious that their authority is inferior to that of the Greek Fathers, in determining the readings of the Greek MSS. For, in writing to the Latin Churches, they usually refer to their own version of the Scriptures, and, like our divines, must be understood to quote the established translation, except when they give notice of the contrary. With respect to the Latin Fathers, this is acknowledged by their most zealous admirers, and indeed it could hardly be otherwise, if, as Michaelis observes, they were in general ignorant of the Greek language.

TERTULLIAN, a Carthaginian priest, of the second century, has been supposed to quote 1 John v. 7, in the following passage of his book against Praxeas, in the 25th chapter. "He shall take of mine," saith he, "as I of the Father's: thus the connection of the Father with the Son, and of the Son with the Paraclete, makes three cohering one with the other, which three are one *being*, not one *person*, qui tres unum sunt, non unus, in which manner it is said, I and the Father are one." Here it is to be observed, that Tertullian does not profess to quote the words *tres unum sunt* from 1 John v., though, in the same sentence, when he twice refers to St. John's Gospel, he gives notice to his readers. Besides, there is nothing in the context that points at St. John's Epistle; for the persons of the Trinity are differently denominated; not the Father, the Word, and the Holy Ghost; but the Father, the Son, and the Paraclete, and they are not called witnesses. The reference to the words, *I and the Father are one*, seems to be made by way of justifying the phrase, *which three are one*; as if Tertullian had said, I use the word *unum*, not *unus*, in conformity with the language of Christ, and apply the same expression to the three persons, which our Lord applied to two of them. On the whole, it is by no means clear, from this passage, that Tertullian was acquainted with 1 John v. 7. The contrary supposition is more probable.

CYPRIAN was Bishop of Carthage in the third century, about the middle of which he suffered martyrdom. In the fifth chapter of his treatise concerning the unity of the Church, he says, "Of the Father, the Son, and the Holy Ghost it is written, the three are one. Tres unum sunt." At first this may be taken for a direct quotation from 1 John v. 7; but, upon a closer inspection, it appears, that all which is borrowed from St. John is the clause, "The three are one." And since this is common to the seventh and eighth verses, in the Vulgate, and not varied, as in our translation; a doubt has been suggested to which of these Cyprian refers. If to the eighth, it is natural to ask,

with what propriety he could say "Of the Father, the Son, and the Holy Ghost it is written," when by this supposition, it is written not concerning them, but the spirit, the water, and the blood? Did he understand the spirit, the water, and the blood, as a typical expression of the Trinity? This has been supposed; but it is a mere hypothesis, for we have no reason to believe that he approved such an interpretation, and even if this had been the case, he would not have been justified in asserting, "It is written of the Father, the Son, and the Holy Ghost," without some qualifying expression, which might intimate that he was stating his own sense of a passage in Scripture, and not quoting the Scripture itself. So unguarded an assertion cannot reasonably be attributed to Cyprian, but upon the supposition, that such a typical interpretation was in his time generally received; but no trace of it has been discovered, either in his writings, or in any other prior to Augustine, who was made Bishop of Hippo, about 150 years after the elevation of Cyprian to the see of Carthage. I admit, indeed, that Facundus understood Cyprian to quote the eighth verse; but before the close of this chapter it will appear that his opinion ought not to influence our judgment. On the whole, this passage of Cyprian seems to be a reference to the seventh verse, and not to the eighth.

AUGUSTINE, who flourished in the fourth and the beginning of the fifth century, in his treatise against Maximus, B. III. c. 22, observes, that when two things are said to be one, unity of essence or nature is always meant. "Suffer not yourself," says he, "to mistake St. John, when he says, 'There are three witnesses, the spirit, the water, and the blood, and the three are one;' or to reply, the spirit, the water, and the blood, which are affirmed to be one, are different substances. For these are signs, and we should attend not to what they are, but what they signify; now the things signified are of one essence. We know that three things proceeded from the body of our Lord, when he hung upon the cross; first the spirit, for it is written He bowed the head and gave up the ghost; then, when his side was pierced with the spear, there came forth water and blood. If we would enquire into the meaning of these things, the Trinity, not without reason, occurs, the One, True, Supreme God, the Father, the Son, and the Holy Ghost, of whom it may be justly said, 'There are three witnesses, and the three are one.' So that under the name of Spirit, we understand the Father; under the name of blood, the Son, because he was made flesh; and by the name of water, the Holy Ghost; for when Jesus spake of the water, which he would give to the thirsty, the Evangelist adds, 'This spake he of the Spirit, which they that believe on him should receive'." The manner in which Augustine here proposes the typical interpretation of the eighth verse, plainly implies that it was new, or at least far from being generally received. He explains it at length, and supports it by quotations from Scripture.

Again he asks, "Who that believes the Gospel can doubt, that the Father, the Son, and the Holy Ghost are witnesses, since the Son said—I am he that bear witness of myself, and the Father, that sent me, beareth witness of me? where though the Holy Ghost is not mentioned, yet he is not understood to be separate. But, in another place, Jesus mentioned him expressly, and openly showed him to be a witness; for when he gave the promise of the Holy Ghost, he said—He shall bear witness of me. These are the three witnesses, and the three are one, for they are of one substance." From this quotation, it plainly appears, that Augustine was not acquainted with the seventh verse; for why should he produce so elaborate an argument for the testimony of the heavenly witnesses, if he had been

able to quote a text directly affirming it?

JEROME, a contemporary of Augustine, and one of the most learned of the Fathers, was probably unacquainted with the testimony of the heavenly witnesses; for, if he had found it in the Greek MSS., according to which he corrected the Latin version, no doubt he would have inserted it in that version. But I have shown that it is wanting in the most ancient Latin copies, and have also explained the manner in which it probably came to be interpolated in later times. Perhaps it will be replied, that he expressly declares the testimony of the heavenly witnesses to have been omitted in the Latin version, by unfaithful translators, and thus clearly intimates that it was extant in his Greek MSS. That such a declaration is made in the *prologue to the Catholic Epistles*, printed together with Jerome's works, I admit. But this prologue is considered as a forgery by Bengelius, and the generality of the best critics, and from the very style appears to be the production of a writer far inferior to Jerome. Indeed, if Jerome wrote the prologue, and consequently was the restorer of so important a text of Scripture, it is most unaccountable that he never makes any reference to it in other parts of his works. I do not forget the two passages cited by Archdeacon Travis; but they are from that class of treatises, which Erasmus, in his edition of Jerome, entitles ψευδεπίγραφα, or falsely ascribed to that Father. The first is from the confession of Faith, addressed to Pope Damasus, "the Father is always the Father, the Son is always the Son, the Holy Ghost always the Holy Ghost. In essence they are one, in names and persons distinct, substantiâ unum sunt, personis ac nominibus distinguuntur." The second is from the Expositio fidei to Cyrillus: "To us there is one Father, and his only Son, the true God; and one Holy Ghost, the true God; and these three are one, et hi tres unum sunt, one divinity, and power, and kingdom." In neither of these passages does the author inform us, that he is referring to Scripture; and it is not a fair inference, that because an expression, in any of the Fathers, agrees with a disputed passage in Scripture, it must necessarily be a quotation from that passage. For it may be just the reverse, and the expression may have been introduced into the text, upon the supposed authority of a Father. The same observation applies to the following passage of

PHOEBADIUS, who was also of the fourth century. "They all constitute but one God, because the three are one." If this or either of the passages falsely attributed to Jerome, must be understood as a quotation, which they do not profess to be, is it not more reasonable to consider them, as referring to Tertullian's *Qui tres unum sunt*, than to a passage of Scripture, the authenticity of which is questionable?

LEO MAGNUS, who was raised to the Apostolic See, in 440, writing to Flavianus, Patriarch of Constantinople, against the Eutychian heresy, quotes part of 1 John v. from the fourth to the eighth verse, omitting the seventh. This is considered by Mr. Porson as a very strong proof that the seventh is spurious; but perhaps a different reason may satisfactorily explain Leo's omission of this verse, I mean the nature of his subject, which is a defence of the humanity of Christ; to prove which, that verse is of no use. And if his copy of the Vulgate, like many others, had the eighth verse immediately after the sixth, it was natural for him to omit the seventh, which was foreign to his purpose.

EUCHERIUS, Bishop of Lyons, in 440, is the first of the Fathers in whose works an express quotation of the disputed passage is found. In his treatise entitled, *Formulæ spiritalis Intelligentiæ*, there is a chapter of Numbers, in which num-

ber one is referred to the unity of God; "Hear, O Israel, the Lord thy God is one:" two is referred to the two Testaments; "the Lord made in Israel two Cherubims:" and three to the Trinity; "There are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness on earth] the Spirit and the Water, and the blood, and these three are one." But the words included between brackets are not found in the first edition of the Formulæ, printed at Paris about 1520, nor in the edition of Sichardus *, printed at Basil in 1530; but made their first appearance in the edition of Brassicanus, which was also printed at Basil, some months later than that of Sichardus.

It is true that two MSS. in the Royal Library at Vienna, of which Brassicanus was librarian, have lately been collated by Professor Alter, and found to agree with Brassicanus's edition. But three much more ancient MSS. at Paris, which Oudinus compared with the Paris edition, agreed with it in the shorter reading. It seems therefore that the words between the brackets were interpolated by a modern copyist, in order to accommodate the text of Eucherius to the Vulgate; that they were not quoted by Eucherius, and therefore, in all probability, not known to him. An author who could omit the seventh verse of 1 John v., and quote the eighth, on such an occasion, was acquainted only with the latter of these verses. It is not credible that he would establish his doctrine upon an obscure passage, if he could have produced a direct authority in its favour from the verse immediately preceding.

Perhaps no argument has been advanced with greater confidence and triumph, than that which is derived from the testimony of the AFRICAN BISHOPS, who, during the persecution of the Vandals, in 484, presented to Hunneric their Confession of Faith, in which 1 John v. 7 is exactly quoted. It has been inferred that all these Bishops, and there were 400, had the verse in their copies; and that, as its authenticity was not disputed by the Arians, it must have existed in their copies also. But if it was known to Cyprian about the middle of the third century, we cannot wonder that it had been transcribed into many copies before the year 484. The orthodox therefore might quote it without apology or suspicion; and the Arians seem not to have heard the confession with much attention, at the tumultuous meeting. "While it was reading," says Victor Vitensis, "the Arians could not endure the light of truth; with enraged voices complaining that we called ourselves Catholics." In such an assembly a spurious text might be cited, without detection; and therefore no very powerful argument can be drawn from the silence of the Arians. But are we sure that they were silent, or that if they had objected to the authenticity of a passage, cited by the orthodox, their objection would have been recorded by Victor Vitensis? The authorities to which the Bishops referred were probably copies of the Latin translation which was used by the African Church.

The testimony of the heavenly witnesses is several times quoted, though with great variations, in the treatise attributed to Vigilius Tapsensis, who was one of these Bishops. "Also he," meaning St. John the Evangelist, "in his epistle to the Parthians, says there are three that bear witness in earth, the Water, the Blood, and the Flesh, and the three are in us. And there are three that bear witness in heaven, the Father, the Word, and the Spirit, and these three are one;" in which quotation,

* Archdeacon Travis affirms the contrary; but he might have escaped this error, if he had consulted the copy in the Bodleian Library at Oxford, or that which is in the Public Library at Cambridge.

besides other inaccuracies, we have the same inversion of the order of the seventh and eighth verses as was before remarked in some MSS. of the Vulgate.

Fulgentius, Bishop of Ruspæ, in 500, exactly quotes 1 John v. 7, in ch. iv. *De Trinitate;* and I cannot see any ground for the conjecture, that he "quoted it not upon the authority of copies of his own age, relying as he supposed upon the faith of Cyprian." Must we admit that Fulgentius fabricated the seventh verse to correspond with the words of Cyprian—"it is written of the Father, the Son, and the Holy Ghost, these three are one?" How comes it to pass then, that it materially differs from Cyprian, by inserting—"there are three that bear witness in heaven"—and by changing the *Son* into the *Word?* We are told, indeed, that Fulgentius acknowledges himself to have become acquainted with this verse solely by the means of Cyprian, and that he had not seen it himself in the copies of the New Testament. In proof of this assertion, the following passage is quoted from his treatise against the Arians: "The blessed Apostle John testifies, saying—there are three that bear witness in heaven, the Father, the Word, and the Spirit, and the three are one, which *also* the most blessed Martyr Cyprian confesses." "What," says Mr. Porson, "does Fulgentius mean to prove by this appeal to Cyprian?" And the answer which he suggests is this—that not finding the aforesaid passage in his own copy of St. John's Epistles, he appeals to Cyprian for the proof of its existence. But the design of the appeal to Cyprian is to confirm, by his authority, the unity of the three persons in the divine nature, not the authenticity of the text. "John testifies, saying, there are three that bear witness.....and the three are one, which also the most blessed Cyprian confesses:" as if he had said, concerning this doctrine, the testimony of the Apostle and the confession of the Martyr, perfectly agree. Now the Apostle does not testify that the verse is genuine, but that the doctrine is true, and what he testifies the blessed Martyr *also* confesses.

To a modern reader it may appear extraordinary, that Cyprian should be quoted in confirmation of the testimony of an inspired writer. But this will be no matter of surprise to those who know the great ascendancy which he had acquired, and reflect that, after his martyrdom, he became "the common master and oracle of the Church."

Facundus, Bishop of Herminana about the middle of the sixth century, was evidently unacquainted with the seventh verse, but supposed the doctrine of the Trinity to be typically expressed in the eighth, a supposition which he attempted to support by the authority of Cyprian. "The testimony of John," he says, "was understood by Cyprian, of the Father, the Son, and the Holy Ghost, for he quotes—I and the Father are one—and adds—of the Father, the Son, and the Holy Ghost it is written, these three are one." Again Facundus observes, "The Church, while yet the Father, the Son, and the Holy Ghost were not distinguished by the name of persons, believed in three, the Father, the Son, and the Holy Ghost, as we learn from the testimony of John. There are three that bear witness, the Spirit, the Water, and the Blood." B. I. ch. iii. It can hardly be imagined that Facundus would have produced the eighth verse on this occasion, had he been acquainted with the seventh. But observing that Cyprian proved the Trinity in unity, from the words "these three are one," and not finding these words in his own copy, excepting in the eighth verse, he naturally concluded that Cyprian, must have understood this verse as an allegorical representation of the Trinity.

Cassiodorus, in the sixth century, wrote his *Complexiones.* The following is his comment on part of

1 John v. "1. Whosoever believeth that Jesus is the Christ is born of God, &c. He who believeth Jesus [to be God] is born of God [the Father] [he without doubt is faithful] and he who loveth the Father loveth also [the Christ] who is born of him. 2. Now we so love him, when we keep his commandments. 3. Which [to just minds] are not grievous. 4. But they rather overcome the world, when they believe in him [who created the world;] 8. To which thing witness, on earth, three mysteries, the Water, the Blood, and the Spirit, [which were fulfilled, we read, in the passion of our Lord;] 7. But in heaven, the Father, the Son, and the Holy Ghost, and these three is one [God]." It is plain, from this extract, that Cassiodorus had the seventh verse, but (as in many copies of the Vulgate) following the eighth. He resembles them also in putting Filius for Verbum, and in omitting the last clause of v. 8. It seems that he quoted from his memory, and aimed rather to give the sense than the words. Indeed this is plain from the whole extract, in which several expressions are inserted as a gloss, particularly those which I have included in brackets.

ETHERIUS and BEATUS, Spanish writers of the eighth century, have the following quotation from St. John. "There are three who bear witness in earth, the Water, the Blood, and the Flesh, and these three are one, Tria hæc unum sunt; and there are three that bear witness in heaven, the Father, the Word, and the Spirit, and these are one in Christ Jesus, hæc tria unum sunt in Christo Jesu." Thus it appears that they had the disputed passage, though in an inverted order, together with some other variations.

The venerable BEDE, an Anglo-Saxon Monk, of the same century, wrote a commentary upon the Catholic Epistles, in which he minutely explained 1 John v., excepting the disputed passage, which he entirely omitted. The words *in terrâ* indeed are found in the printed edition, but not in the most ancient MSS., particularly one, collated by Mr. Porson, dated 813, and therefore not far from the time of Bede, who died in 735.

From the foregoing extracts it is evident that the Latin Fathers are more favourable than the Greek to the authenticity of 1 John v. 7. For while not a single quotation or clear allusion to it is found among the latter, for the first thirteen centuries, we discover a reference to it in the third century by Cyprian, and in the fifth, express quotations by Fulgentius, and the author of the African Confession; in the sixth by Cassiodorus; in the eighth by Etherius and Beatus. And is not their positive testimony of greater weight than the merely negative testimony, the silence, of any number of Greek or Latin Fathers? It may be difficult indeed to account for their silence upon the supposition that they were acquainted with the disputed passage. Yet, if a single witness of unsuspected veracity affirm that it existed in his copy, his testimony may outweigh the argument drawn from the mere silence of great numbers. Since, therefore, a Latin writer of the third century has referred to it, will not his authority counterbalance the negative testimony of all the Greek Fathers?

Many of the orthodox have thought so, and the anxious desire which some writers have shown to set aside this evidence, by the arbitrary and unsatisfactory hypothesis, that Cyprian's reference was to the eighth verse and not to the seventh, implies that they felt the superior force of affirmative testimony. For my own part, I freely confess, that if Cyprian had affirmed that the seventh verse existed in his Greek copy, I should have paid very little regard to the omission of it, by other Fathers of the same or a later century. But, is this the case? or have we any evidence that he was in possession of a single Greek copy of

St. John's Epistle; or that he could even read Greek; or that if he could read it, he valued the Greek copies more than the Latin?

Till these questions are answered in the affirmative, all that we can infer from his quotation is, that the testimony of the heavenly witnesses was in his Latin copy. And although that version, from its high antiquity, is deserving of great respect; yet among the innumerable and discordant translations into the Latin, it is possible that the disputed passage might be interpolated in some copies as early as the age of Cyprian, and of course in those of Fulgentius, Vigilius, Cassiodorus, Etherius, and Beatus, though unknown to Augustine, Jerome, Eucherius, Facundus, and Bede.

When we reflect that the Latin Fathers do not quote this passage uniformly, either with respect to the words or the order of the verses, it is natural to conclude that their guide was not the Greek Original, but the Latin Version; in the MSS. of which the same varieties have been observed.

Though the charge of interpolation may be thought a very serious one, much will depend upon the manner and the motive. He who first inserted the seventh verse in the margin of the Latin version, probably had no intention of imposing upon the reader by giving his own comment for the word of God. And when afterwards it obtained a place in the text, the transcriber probably had no doubt, but that he was restoring a passage, which the former copyist, having through inadvertence omitted, upon the discovery of his mistake had inserted in the margin, for want of convenient space in the text.

It is urged that the verse must be genuine, because an interpolation of such magnitude and importance would have been speedily detected and loudly complained of by the Arians. But may we not on the other hand, with equal plausibility contend, that if a passage so decisive in favour of the doctrine of the Trinity, had been left out of the copies of St. John's First Epistle, the omission would have been immediately discovered by the orthodox, and charged upon their adversaries? Since then we find no complaints of this sort in the ancient writers of either party, it is plain that no inference can be drawn from a silence for which, on both suppositions, it is alike difficult to assign a probable cause.

CHAPTER VIII.

CONCLUSION.

The result of the foregoing enquiry seems to be, that the disputed passage is not genuine. The great agreement of the Greek MSS. in omitting it, is a strong argument against its authenticity. Their number, and the distance of the places from which they were procured, some from Asia, others from Egypt, others from the Western Churches, demonstrate that there could be no collusion, no interpolation, mutilation, or change, that could extend to them all. Yet, out of 150, the whole number of copies of St. John's First Epistle, now known to exist, there are only two, and those of no considerable antiquity, which contain the heavenly witnesses; and we have no proof that the passage in question ever did exist in any Greek MS. now lost, the supposed proof from Robert Stephens's edition being probably nothing more than a mistake in the position of one of his marks.

The same observation may be applied to the ancient versions. When it is considered that this passage is not found in either of the Syriac versions, in the Arabic, in either of the Egyptian, in the Arminian, the Sclavonian, nor the most ancient copies of the Latin, it may confidently be asked, whether any collusion, or any accident can be imagined to have vitiated them all, ei-

ther at their first production or in the subsequent copies.

The advocates for the authenticity of the passage must conceive all these versions, and all the surviving ancient MSS. of the original, to have undergone the same mutilation; while, on the other side, we only need to suppose some of the Latin MSS. to have been interpolated, and to have fallen into the hands of certain Fathers of the African Church; and this supposition is much strengthened by the marginal glosses (a well known source of interpolation) which are found in several of the Latin copies.

Upon this supposition we can account for the quotations of 1 John v. 7, which are found in a few of the Latin Fathers, while others of equal or greater antiquity are evidently unacquainted with it, and no such quotation has been produced from the Greek Fathers who were their contemporaries.

Here I conclude my remarks upon the external evidence; the internal remains to be considered. Many writers contend that the passage in question is necessary to the connection and perspicuity of the Apostle's discourse. To me, on the other hand, its insertion appears to obscure the meaning and break the connection. The meaning is obscured. For how are we to understand the Spirit to witness both in heaven and earth, while the testimony of the Father and the Word is confined to heaven? Again, the connection is interrupted by inserting the seventh verse; but if it be omitted, the mention of the Water, the Spirit, and the Blood in v. 6, is naturally followed by the repetition of the same terms in v. 8. By the Water and the Blood, I understand Baptism and the Lord's Supper, which are standing witnesses of Christ, appointed by himself, and commemorative of his incarnation and death; by the Spirit, the influences of the Holy Ghost comforting the hearts of believers, according to John xv. 26. When the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, he shall *testify* of me.

This interpretation has a considerable resemblance to that of Leo Magnus in the fifth century; for, quoting the eighth verse, he adds, the water of Baptism, the spirit of Sanctification, the blood of Redemption.

In a subject which has repeatedly been discussed, by writers of superior abilities and information, new materials were not to be expected. My object has been, to give a brief, yet full, statement of the arguments which have been already advanced, taking the liberty of controverting such, on either side of the question, as appeared to be erroneous, without being deterred by the acknowledged talents and learning of their authors. That an essay, involving such a variety of intricate enquiries, is absolutely free from error, it would be presumptuous in me to hope; it is sufficient if the candid and judicious reader shall find no traces of culpable negligence or wilful misrepresentation.

N. B. The reader is desired to expunge the words *for about* 30 *years* in page 223, col. 1, l. 7. In the latter part of this period, Erasmus was not engaged in controversy, for he died in 1536.

J. T. H.

To the Editor of the Christian Observer.

"IT is *by the running to and fro of many*," says Mr. Faber, "that *knowledge is encreased*: and every person that attempts to unfold the sacred oracles of God, ought not only to expect, but to desire, that his writings should be even severely scrutinised (2d. ed. vol. ii. p. 502.)" The close, yet fair and candid examination, which the truly respectable author whom I quote has in view, does indeed appear to me, when applied with modesty and

with a sincere solicitude for the elucidation of truth, one of the means most likely to conduce, under the divine blessing, to the developement of prophetical mysteries. It is under this impression that I submit the following observations.

The subject which, in studying the prophecies, we naturally are at the present day the most anxious to investigate, is the validity of the new and very interesting interpretations which recent expositors have introduced. Foremost, in my estimation, of these expositors, stands Mr. Faber. And I gladly offer my acknowledgments for the light which he has thrown on various predictions. On some important points, however, I find myself constrained wholly to dissent from him: and on others I remain altogether in doubt.

Without entering into the wide field to which my expressions have alluded, I wish to state, for the consideration of your readers, and in the hope of deriving instruction from some of them, certain remarks on parts of Mr. Faber's arguments respecting two momentous questions, which he decides in the affirmative; namely, whether the little horn of the Macedonian wild beast (Daniel viii. 9.) typifies Mahometanism: and whether an infidel power, tremendous to the Christian Church, is predicted, and predicted under the denomination of Antichrist, as to arise in the latter days within its precincts.

I. Respecting the first question, Mr. Faber will be found to argue in substance as follows, Vol. I. p. 197, &c. 1st. edit.—p. 213, &c. 2d. edit.

1. The setting up of the abomination of desolation is mentioned three times by Daniel; namely, viii. 13.—xi. 31.—and xii. 11, 12. (For brevity I shall indicate the "abomination" in the first of these references by *a;* that in the second by *b;* that in the third by *c.*)

2. *b,* proceeds Mr. Faber, is pronounced by our Lord himself, to be the destruction of Jerusalem by the Romans. And the same Roman abomination is again described by Daniel, ix. 24—27.

3. *c* is the same event as *a,* or as *b,* or (if *a* and *b* are the same with each other) as both. For *c* is briefly mentioned without any introductory explanation: so that it is evidently an event which had been specified before.

4. *c* is not the same with *b:* because Daniel states that the restoration of the Jews shall commence at the end of 1260 years from *c,* and other glorious events at the end of 1290 and 1335 years from *c.* But no such event did take place at corresponding periods from *b.*

5. *c* therefore is the same with *a.*

6. *a* therefore is not the same with *b.*

7. "Consequently" (217, 2d. ed.) the *power* that sets up *a* is not the same *power* which sets up *b:* in other words, the little horn of the Macedonian wild beast *cannot* typify a Roman power.

I believe, Sir, that I have fairly represented Mr. Faber's reasoning: and I would request attention to three observations upon it.

1. The concluding consequence (7) does not in any respect follow from the premises. Assuming the events denoted by *a* and *b* not to be the same: why may they not be events effected by the *same power* at successive times?

2. *b* and *c,* though standing in different chapters of our Bible, are contained in *one identical and unbroken vision.* If, with this circumstance present to the mind, the two passages be compared; it seems scarcely possible to doubt that they refer to the same event. Otherwise, (according to Mr. Faber's interpretation,) you must affirm that the angel, having described the "abomination of desolation" (xi. 31). and being afterwards asked (xii. 6—11.) as to the duration of the vision, specifies in reply a period commencing with the "abomination of desolation;" *meaning thereby* (but without giving the slightest hint of

the change) *another* abomination of desolation of which he had not before said a single word; an abomination totally different from the former as to the time of its taking place, as to its nature, as to the party by whom it is set up, and as to the party whom it desolates. So extraordinary a supposition appears to me beyond credibility.

3. Is not there great reason to suspend our assent to the assertions, that Dan. viii. 13. (6) relates to the destruction of Jerusalem by the Romans; and that our Lord, when speaking of the setting up of the abomination of desolation; referred to that passage? Did not our Lord refer exclusively to Dan. ix. 24—27?

II. On Mr. Faber's exposition of Daniel xi. 36—39, it is not my present purpose to enlarge. It is an exposition not without its own difficulties. The object which I now have in view, is to offer some remarks on Mr. Faber's declarations respecting Antichrist. He affirms (Vol. I. p. 330, 1st. edit.) that "in no particular does the Papacy answer to his character as drawn by the inspired pen of St. John: that the long expected and late revealed Antichrist," is to be an "infidel" power, and one also who shall "make an open and undisguised profession of Atheism." (See Vol. I. p. 57, 58, 311, 322, 325). This opinion Mr. Faber considers as irrefragably established by St. John; whom he states as pronouncing the "special badge" of Antichrist to be "an open denial, both of the Father and of the Son, 1 John ii. 22; an unreserved profession of Atheism and Infidelity." Vol. I. p. 19, 41, 91.

Concerning this proposition, the following doubts present themselves.

1. The whole verse in question stands thus: "Who is a liar, but he *that denieth that Jesus is the Christ?* He is Antichrist, that *denieth the Father and the Son.*" Is not the description in the latter part of the verse meant as explanatory of that in the former part, and as equivalent to it? And is not this supposition, that *to deny the Son* is regarded by St. John as virtually *a denial of the Father* established by the next verse (23). "Whosoever denieth the Son, the same hath not the Father"—or, as it might be translated somewhat more pointedly, "*neither hath he the Father*—ουδε τον πατερα εχει?" If so; it should seem that the twenty-second verse, on which Mr. Faber's proposition rests, asserts only, that *an infidel*, a person who denies Jesus to be the Messiah, is Antichrist, or an Antichrist; that it does not necessarily exclude persons of other descriptions from the title of Antichrist; and that it does not in any respect intimate that Antichrist will be an *Atheist*.

2. Various other passages in the Scriptures, and particularly in St. John's writings, speak of conduct *respecting the Son* as being similar conduct *respecting the Father*: as—"He that honoureth not the Son, honoureth not the Father." John v. 23. "Ye neither know *me* (the Son), *nor my Father*. If ye had known *me*, ye should have known *my Father also.*" John viii. 19. "If ye had known *me*, ye should have *known my Father also*: and from henceforth ye *know Him, and have seen Him.* Have I been so long time with you, and yet hast thou not known *me*, Philip? He that *hath seen me, hath seen the Father.*" John xiv. 7—9. "He that receiveth *me*, receiveth *him that sent me.*" John xiii. 20.

3. Mr. Faber, with whom I concur, so far as to think that the philosophising scoffers of modern times are predicted, as individuals, by Jude and in 2 Pet. 11—regards these parts of Holy Writ as descriptive of the principles of Antichrist. (Vol. I. p. 95—99). On these parts of Scripture (to which I shall have occasion to advert again) I would in this place observe, that if in Jude 4, ("denying the only Lord God and our Lord Jesus Christ") the words "Lord God" designate the Father; the parallel and (as it may be presumed)

equivalent passage, 2 Pet. ii. 1, speaks only of "denying the Lord that bought them," namely the Son. So that, while hence also it may be argued that the denial of the Son is in itself a denial of the Father; *Atheism* is not necessarily implied in St. Jude's description. And if, according to Mr. Grenville Sharp's rules, the words "Lord God" belong in this passage wholly to Christ; there is no implication whatever of *Atheism*.

4. While it is admitted that St. John ascribes in one passage to Antichrist the badge on which Mr. Faber dwells exclusively; it ought to be well remembered, that in two other passages he fixes on Antichrist a very different badge. "Every spirit that *confesseth not that Jesus Christ is come in the flesh*, is not of God. And this is that spirit of Antichrist, whereof you have heard that it should come." 1 John iv. 3. "Many deceivers are entered into the world, who *confess not that Jesus Christ is come in the flesh*. This is a deceiver and an Antichrist." 2 John 7. To deny that Jesus Christ *was come in the flesh* appears to mean either, that he was not the Messiah, that is to say, Infidelity: or, as the turn of the expression itself, and the nature of the heresies with which St. John had to contend, seem to indicate, that (his Messiahship being confessed) he was not a real man, but a phantom; that is to say, Gnosticism. In either case, nothing of *Atheism* is implied: in the latter, not even *Infidelity*, in the common acceptation of the term.

5. May not all St. John's descriptions of Antichrist denote, and even exclusively, *professed Christians;* persons who, "professing that they know God," even the Son as well as the Father, "*in works*" shall "deny" them? His expressions in fact seem to point, not merely to persons professedly Christians, but particularly to *Christian teachers*. Of the Antichrists mentioned (when the term is for the first time used) 1 John ii. 18, he says; "they went out from us," apparently, as commissioned teachers—"but continued not with us" in soundness of doctrine, becoming heretical. "But ye have an unction, &c." illumination from the Holy Ghost enabling you to discern between truth and heresy. See down to the end of verse 24, in confirmation of this meaning. So again, the Antichrists described 1 John iv. 1—6, are "*false prophets*," whose "spirits," (whose professedly inspired declarations) are not to be indiscriminately believed, but are to be "*tried*" by the test of the sound doctrine, that Christ *is come in the flesh*. The same teachers are again described, 2 John 7—11. These are the only passages of Scripture in which Antichrist is named.

6. If 2 Pet. ii. and Jude refer to Antichrist, they unequivocally relate to "damnable *heresies*," to *professed Christians and Christian teachers*. See particularly 2 Pet. ii. 1—3, 13, 15. Jude, 3, 4, 11, 12, 19. And if Mr. Faber is right in applying 2 Tim. iii. (see Vol. I. p. 95,) to Antichrist; the persons who "have a form of godliness—creep into houses—lead captive silly women, ever learning, but never able to come to the knowledge of the truth"—evidently are professed, but heretical, Christian teachers.

Is it not the natural conclusion from these passages (a conclusion to which I think some aid might be given by collateral considerations) that the predicted Antichrist was to be a power neither atheistical nor infidel; but, on the contrary, professedly Christian, and of an ecclesiastical description, a teacher (probably a persecuting teacher) of corrupted Christianity, a "*false* prophet *?"

AN ENQUIRER.

* Rev. xiii. 11, &c. xix. 20.

ON DR. TAYLOR'S KEY. NO. VI. CHAP. II.

(Continued from p. 296.)

The Christian Covenant. Its Nature and Object: its Privileges, with the Terms expressing them. Remarks on the coincident Part of Dr. Taylor's Work.

LET us now return to Dr. Taylor.

Whatever might be his motive, this writer has left untouched the consideration of the part which Christ had in the scheme of human redemption, as revealed in the New Testament, till after he had attempted to establish his own notion of that scheme. This consideration, however, is of fundamental influence in the present enquiry. I shall therefore bring forward the chapter which Dr. Taylor has devoted to it, in what I conceive to be its natural and proper place. The aversion of this theologian to the doctrine of the atonement, an aversion too palpable to be overlooked, although not directly expressed, has conducted him to the following explanation of the redemption which Christ wrought by his blood: "the BLOOD of Christ is the perfect OBEDIENCE and GOODNESS of Christ." "Nor is the blood of Christ to be considered only in relation to our Lord's death and sufferings; as if mere death or suffering were of such a nature, as to be pleasing and acceptable to God. But his blood implies a CHARACTER; and it is his blood, as he is a *Lamb without spot and blemish*, (1 Pet. i. 19.) that is, as he is perfectly holy, which is of so great value in the sight of God[1]." There is in this transparent piece of sophistry just so much truth as will recommend the falsehood without impairing its quality. An indirect blow is aimed at those who maintain the doctrine of our Saviour's atonement. But he is obliged to put into their creed the word "mere," which they totally disown. That the character of Christ gave the value and effect to his sufferings, is in their eyes a sacred truth; but the character and the sufferings are two different things. The argument likewise concerning suffering being pleasing to God holds as justly and powerfully against even the slightest punishment of sin. In fact, Dr. Taylor appears in this place to have stumbled inadvertently upon a subject, which he neither understood, nor had the Christian humility or wisdom to consider as such subjects ought to be considered by man. He contrives, however, to introduce the *term* atonement. "It was his," (Christ's) "*righteousness*, or righteous, kind and benevolent action, his *obedient death*, or the *sacrifice of his love and obedience*, which made ATONEMENT for the sin of the world; so far," &c. It is unnecessary to do any thing more than present the opinion of Dr. Taylor on this important subject. The reasoning, which is of the most abject description, would afford matter enough for triumph, if a triumph on this occasion were at all desirable[2].

On returning from the *professed* account of the sense in which the grace of the gospel is to be referred to Christ, to the chapter from whence the discussion concerning the Christian dispensation begins, we find it observed respecting our Saviour, that it was the object of his coming into the world to declare the truth and grace of God, to exhibit a pattern both of obedience and of reward, to raise all mankind, &c. And this is all.

But to proceed. It seems to be Dr. Taylor's notion, that the Christian is only a *continuation* of the Jewish Church, with some slight improvements. "It is plain," says he, "the Gentiles might have been admitted into *another* kingdom and

[1] § 146, in the viiith chapter.

[2] Even Dr. Taylor's abbreviator, Mr. Howe, writes, "there appears to me some degree of obscurity in his representation of our redemption through Christ, in the eighth chapter," p. 67.

covenant without any offence to the Jews." And he concludes, "that the gentiles, without being circumcised, were taken into the kingdom of God, in which they, and their forefathers had so long stood [3]. This foundation is very necessary to the superstructure to be reared by the Doctor. The reader has already learned what degree of solidity and strength is to be ascribed to it. Dr. Taylor, however, has so good an opinion of it, that, at the beginning of his next chapter, the sixth, having first stated the supposed fact, that the state, membership, privileges, honours of professed Christians, particularly of believing gentiles, are expressed by the same phrases with those of the antient Jewish Church;" he makes the conclusion, that, "therefore, unless we admit a very strange abuse of words," they "must convey the same general ideas of our *present* state, membership, privileges, honours, and relations to God as we are professed Christians." Although, after what has been already said, it might be deemed unnecessary to enter into any discussion of this assertion, I think it proper to make an observation or two upon it. It has been shewn, that there are some important and common appellations of the members of the Christian Church, which are peculiar, and not of Jewish original, such as, Disciples, Believers, Spiritual. There is an ambiguity in the word "general" prefixed to "ideas," which, in this place, affords a kind of screen to the sentiment of the author; enabling him to introduce it with less alarm to the reader, and supplying him with an opportunity of retreat, whenever such a measure is, in any degree, necessary. It will be observed likewise, that, in the catalogue, here presented, the peculiar blessings of the new covenant are very indistinctly or inadequately referred to. And indeed this obscurity was expedient, since the persons interested in the privileges, &c. are not, of necessity, any thing more than *professed* Christians. It is worth remark, in the close, how the author endeavours to deter his *rational* readers from opposition, by interjecting the intimation, that, in such case, they must be guilty of "a very strange abuse of words." Yet, little intimidated by this consequence himself, he even contends, that the Jewish and Christian *inheritance* are as distant and dissimilar as heaven and earth.

In the sequel of this chapter, the Doctor has endeavoured to explain, on his own interpretation just stated, the terms, elect, delivered, saved, &c. &c., and which, I trust, have been already proved to be totally incapable of such interpretation.

He proceeds, however, in the next chapter, to assert, that the "privileges" intended by him are "of the most excellent nature:" such as the Apostles describe, when they say, that the gospel is the power of God *unto salvation* to every one *that believeth;* being justified by faith we have peace with God; we rejoice in hope of the glory of God; blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. And all these "privileges, benefits, relations, and honours," the Doctor does not scruple deliberately to affirm, "belong to ALL professed Christians without exception. God is the God, King, Saviour, Father, Husband, Shepherd, &c. to them all. He created, saved, bought, redeemed; he begot, he made, he planted, &c. them all, &c." "Either every professed Christian is not in the Church, or all the forementioned privileges belong to every professed Christian." This statement he considers as confirmed by the circumstance, that the privileges, i. e. the highest privileges of the Gospel, originate in divine grace: for this grace is, in Dr. Taylor's mind, inconsistent, not only with *merit*, but with *holiness*, from which he is unable to separate the former. Upon professed faith men

[3] § 87.

were numbered among the *justified, regenerate, sanctified, saved,* &c., although at the very same time they might be profligates, infidels, atheists, and that even professedly; for they might make a contrary profession at the same time. This inference Dr. Taylor perhaps would not allow; but he cannot legitimately disown it. Not only his direct and unequivocal assertion, but the whole chain of argument by which he supports it, extends to this extremity. It is chained to his whole scheme, and they must both stand or fall together. Our author, employing the same crucible as he had used with respect to the Jewish privileges, to melt down the Christian to the same quality, represents those just enumerated as *antecedent,* and *motives* to obedience; which effect, if they produce, our election, redemption, adoption, &c. are made good, and then become *consequent blessings.* On disobedience, however, all these privileges are forfeited [4]. The arguments by which the learned writer arrives at his conclusion respecting the universality of the privileges or blessings in question, are thus stated by him.

"1. If the Apostles affirm them of all Christians to whom they write;
2. If they declare some of those Christians, who were favoured with those privileges, or suppose they might be, wicked;
3. If they declare those privileges are conferred by mere grace, without any regard to prior works of righteousness;
4. If they plainly intimate those privileges are conferred in order to produce true holiness;
5. If they exhort all to use them to that purpose, as they will answer it to God at the last day;
6. If they declare they shall perish, if they do not improve them to the purifying their hearts, and the right ordering of their conversations; then it must be true, that these privileges belong to all Christians, and are intended to induce them to a holy life [5]."

To the first and second of these arguments, an answer and refutation is afforded by the observations which have been made concerning the sense in which the general addresses of the Apostles to the different Churches may be fairly supposed to be, and necessarily must be, understood; more particularly when they predicate of their readers qualities confessedly moral or spiritual, in precisely the same manner as the privileges in question. The third is destroyed by the supposition, which is at least as good as the author's, that these privileges may be conferred by mere grace, without any regard to prior works of righteousness, whether such works existed or not, and Dr. Taylor supposes Heathens very well capable of them. The Doctor's scheme would have allowed him to include *subsequent* as well as prior works. To the fourth, it is sufficient to say, that both the *offer* of these privileges, (in the spiritual sense combated by Dr. Taylor), and the actual possession of them may be urged as motives, either to seek possession of them, or, if possessed, to retain and increase in them. "To him that hath shall be given." The two last follow the immediately preceding, and are consequently answered in the answer to that. But it will be proper to go back to the sentence which stands immediately before the arguments just quoted, where Dr. Taylor repeats his main position in

[4] This last assertion, however, is to be qualified by a counter assertion of the author's own, that an interest in the blessings of the covenant is only to be lost by apostasy or final impenitence, § 266. The first is not necessarily connected with or implied by disobedience, the latter is not determined till the close of life. So that the disobedient professor may be justified, &c., to the end of his residence in this world.

[5] See § 167—169.

these words: "All the fore-mentioned privileges belong to all professed Christians, even to those that shall perish eternally." Now, unless a person held the doctrine of final perseverance, he might allow this, and yet differ from Dr. Taylor's scheme *toto cælo*. It is an artifice, (in effect, I do not say, intentionally,) which runs through the whole of Dr. Taylor's system of argumentation, to suppose, that his opponents, on the subject in hand, must of necessity hold the doctrine of final perseverance, and with such rigour as to exclude the propriety or consistency of exhortation; and therefore the exhortations in the New Testament form one grand, and continually recurring, branch of the argument by which he considers his scheme as established. He should have considered the spiritual *state* of a professed Christian *for the time being*, and on the supposition of his dying in that state, or his continuance in it to the close of life, have affirmed or denied that the privileges in question are applicable to him. But Dr. Taylor's scheme seems to have nothing of these privileges but their beginning or end, they are first or final, and the intermediate state is quite lost in the account. This would have been the most natural and fairest way of putting the case; neither would it have interfered with the maintainers of final perseverance, (if indeed the Doctor was any ways concerned with whom or with what he interfered;) for they affirm, that whosoever is a *true* subject of grace *will* persevere, and whosoever does not persevere, however favourable his *apparent* state may at any time have been, by that very circumstance proves, that he never was such a subject.

Dr. Taylor now proceeds to a particular examination of the New Testament, and such a distribution of certain parts as to confirm his peculiar views of its general scheme. The passages adduced from the Gospels do indeed prove, that there are both good and bad in the professed or visible Church of Christ, but by no means, that the terms in question are applicable to *both*. Dr. Taylor has here adduced in part the two parables of the Labourers, and the Wedding Supper; in both of which the declaration occurs, "many are called, but few chosen," or *elect*. In the first parable this declaration is passed over by the Doctor, in the second the former member only is brought forward. Yet there is a very important section in the work under discussion, in which the latter member is expressly affirmed to denote excellence of disposition or *character*, or a final state of happiness[6].

The author approaches the remainder of the New Testament with more hope, and disposes of his supposed forces with greater form. Here we have *prior state, antecedent mercies, reason, duty, consequence, supposition, account, threat*, announced as the heads and order, under which the epistles must undergo the most perfect dislocation of their minutest particles to arrange themselves. We may observe on this part of the work, that the author, instead of making this disposition a *trial* of the truth of his principles, has done nothing more than assume and apply those principles. That the dismembered and re-arranged fragments of Scriptures should bear an apparent conformity with the principles is easily to be conceived. Almost any general doctrine concerning the Church would admit of such a display of scriptural support. The analogous doctrine of the Romish Church, which applies exclusively all the blessings of Christianity to the members of her own united and universal community; that opinion which extends the whole covenanted plan of salvation to all those, and only to those, who are baptized; and even the different mystical systems themselves, might enlist the

[6] § 273. We shall hear more of this section.

same, or an equal, body of texts into their service. In fact, there is a dexterous management of scriptural authorities, which will convert them into mercenary troops, ready to fight on any side, and able to conquer too, where the party assailed is not strongly intrenched by humility, piety, and a sober and enlightened understanding. In examining the strange mosaic effected by Dr. Taylor's arrangement, one thing will forcibly strike the reader; and that is, the difficulty under which he evidently labours of making the antecedent and consequent blessings keep their assigned places. There is a frequent and importunate, sometimes irresistible propensity in the former to unite with the latter; and the discipline of very harsh criticism is often necessary to prevent their incorporation. In particular, the author almost always finds it expedient to interpret the operations of the spirit of those which are miraculous, and consequently have nothing to do with character. I shall only make a few more observations on this portion of the work, and those of an occasional description.

"Ye are unleavened" is placed among the *antecedent* blessings of the CORINTHIANS; and observe the gloss, "that is, with regard to the state in which they were put by the Gospel; according to the profession, principles, means, blessings, end, and design of which, they were unleavened, or purged from all wickedness." So are likewise the expressions, *washed, sanctified, justified.* Again, under the same head, "They had the *promise* of God's being their Father," &c.; "that is, God *was* their Father," &c.; "for they had in possession the grant, or promise, of this honourable relation."

The Spirit of Christ sent forth into the hearts of the GALATIANS, and their being heirs of God, are among their *antecedent* blessings.

Under the same head in the epistle to the PHILIPPIANS is quoted and explained as follows; "God works in [among] you both to will and to do; [that is, God has supplied them with all proper means and motives, to engage them to a faithful discharge of their duty, and was ready to supply them with strength to enable them to do it."

Under the same head, in that to the COLOSSIANS: "By the profession and principles of the Gospel, they were *dead* to this world, and their *life was hid with Christ in God;*" "they had *put off the old man with his deeds;*" &c. Under the head duty, "*But* NOW, you have embraced the Gospel, *you also put off*, that is, it is your duty to *put off all these, anger,*" &c.

In the arrangement of the epistles to the THESSALONIANS, *sanctification* is placed under the head of *Duty!*

The epistle to TITUS is not so tractable to the artificial division of the author as some of the rest. We are there informed, however, that St. Paul was a Gentile. For after quoting the following words, "For we ourselves also were sometimes;" he adds, "in our gentile state." I understand well enough, that Dr. Taylor, following the illogical criticism of Locke and others, considers the pronoun "we" as improperly used for "you." Probably these writers regarded St. Paul as adopting the practice described by the poet, who says, that

> ——— when men cry down self, none means
> His own self in a literal sense.

Dr. Taylor, as a Greek, and, what is more, a biblical scholar, ought likewise to know, that the particle ἵνα frequently in the New Testament begins a fresh and imperative sentence; and therefore, as the sense almost seems to require, may in Tit. iii. 8.

It is one of the *antecedent* external blessings of the HEBREWS, that they were made partakers of the Holy Ghost, and had tasted the good word of God, and the powers of the world to come. It is likewise, rather *inconsistently* ranked among their duties, to have grace. But here Dr.

Taylor is obliged to help out the meaning, by adding, "that it may be in us a lasting, living, operative principle."

The epistle of St. James is to *Jewish* converts, who, although *begotten* of God as Jews, are again *begotten* of him as Christians.

Among the *antecedent* blessings of the strangers addressed by St. Peter, are, their being kept by the power of God through faith unto salvation, and their having purified their souls in obeying the truth through the Spirit. The *reason* of their blessings, the author asserts, could not be any works of righteousness, intimating that they *could not* have been performed. But Dr. Taylor contends for virtuous Heathens and Jews.

The *antecedent* blessings in St. John's epistle, the first, are, that the persons written to have overcome the wicked one, that the word of God abode in them, that they had an unction from the Holy One. Under the head *reason* is quoted, If we say that we have not sinned, we make him a liar, and his word is not in us—the Doctor adds, "*effectually.*" But why this significant addition? He had before classed the having the word of God in us among the antecedent blessings which have no necessary connection with moral character; and therefore it could not be lost by any opinion or assertion of our own innocence, or our not having sinned. But if the word "effectually" may be affixed at pleasure, great exploits may be performed by interpreters of Scripture.

It is adduced as a support of the scheme before us, that there were ungodly men among the persons to whom St. Jude wrote.

Every head of *supposition* assumes the most rigid form of the doctrine of final perseverance.

Dr. Taylor will afford greater satisfaction, as we proceed; and indeed the services which he is about to perform, might have spared me the labour of following his footsteps so closely. For we find, in the twelfth chapter, that "the antecedent blessings, in the foregoing collection of texts, do, *in a sense,*" as the author is now content to express it, "belong, at present, to all Christians, even those who for their wickedness shall perish eternally." The learned critic had before prepared us for some concessions upon this point, in a note[7], which I will transcribe. "Being of the truth, of or in God, knowing God, born of God, signify our being Christians, or, in general, our Christian profession and principles. But in particular, may signify our being eminently and truly Christians; which is specially denoted by our abiding in God, or in Christ, having, or holding the Son, and his abiding or dwelling in us, namely, when his Gospel is a real, permanent pinciple in our hearts, 2 John 9, or when his love is perfected in us; that is, when it has its proper effects in our minds and conversations: in which case we have or hold life." We accordingly learn, in the part of the work now immediately under review, "that some of the expressions, whereby the antecedent blessings are signified, such as elect, justify, sanctify, &c., may be used in a *double sense*, namely, as they are applied to all Christians in general," &c.: "or as they signify the *effects* of those privileges; namely, either that excellent disposition and character, which they are intended to produce, or that final state of happiness, which is the reward of it." "And in this," (the latter) "sense, saved, elect, chosen, justify, sanctify, born of God, are sometimes used." He refers to Matth. xx. 16.; xxiv. 31.; xii. 36, 37.; 1 Thess. v. 24.; 1 John ii. 29.; iv. 7[8]. We are told again, that "our being begotten, or born again,

[7] On § 248.

[8] § 273. The next section lays down and applies a rule of great accommodation, that the sacred writers commonly "speak of that as done, which only ought to be done." See likewise § 277.

regenerated, or made the children of God, is of a spiritual or moral nature, and relates to the improvement of our minds in wisdom and goodness[9]." The author is particularly anxious to establish a *double* justification; and I propose to devote a chapter to the consideration of his arguments. Little satisfaction indeed is to be expected, in any shape, from such a scheme of duplicity; and it is difficult to conceive what edification can be derived from a writer, who thus

> —— palters with us in a *double sense*,
> That keeps the word of promise to our ear,
> And breaks it to our hope.

The title of the thirteenth chapter is, "The gospel constitution not prejudicial to the rest of mankind. Virtuous Heathens shall be eternally saved." This chapter is parallel in every respect with that on the same subject as the Jews were concerned. It is worth observing here again, that the privileges of which Dr. Taylor speaks so magnificently in other places, are reduced to *external* ones, for the sake of effecting a nearer level. "The nations," he tells us, "who profess the Gospel, are, at present, greatly favoured in external privileges, beyond those who are ignorant of it[10]."

It is difficult to understand seriously the puerile lamentation, or outcry, which Dr. Taylor makes at the end of his key; namely, that "mistaken notions about nature and grace, election and reprobation, justification, regeneration, redemption, calling, adoption, &c. have quite taken away the ground of the Christian life, the grace of God, and have left no object for the faith of a sinner to work upon. For such doctrines have represented the things which are freely given to us of God, as uncertain; as the result of our obedience; or the effect of some arbitrary, fortuitous operations, and the subject of doubtful inquiry, trial, and examination of ourselves." "All which things are" "not the subject of self-examination; but of praise and thanksgiving." Did not Dr. Taylor know, that his opponents, in *their* view of the blessings in question, consider the *offer* of them as object enough for the faith of the sinner to work upon, and matter enough of praise and thanksgiving? And after all, does Dr. Taylor mean any thing more, for substance, by his antecedent external privileges, than his opponents do by the *offer* of *their* internal and spiritual ones? Again, does not Dr. Taylor plainly enough avow, in many parts of his work, that, unless his antecedent blessings are confirmed, or made good, they will be of no avail as to rendering a person more accepted in the sight of God; and is it not an uncertain affair, even in his own view, and a subject of inquiry, whether this be done or not? And is not the circumstance of these privileges being confirmed or made good, or their being substantial personal blessings, the same thing, as his opponents generally understand by the blessings themselves? And indeed Dr. Taylor, bewildered by his own system, asserts the very thing, which he so wildly stigmatizes in others. For he adds, immediately after the passage last quoted, "The proper subject of the Christian's self-examination is; whether he lives agreeably to those great favours" (his opponents would say offers, invitations, opportunities, meaning, for substance, the same thing) "conferred upon him by the divine grace." The unfortunate logician, however, returns to his old charge, and continues, "But those favours have been represented as uncertain; as the result of our obedience or holiness; and as the subject of self-examination." Observe particularly what follows; "This is to make our justification, as it invests us in those blessings, to be of

[9] § 282. This passage, however, seems rather dubious.

[10] § 289.

works and not by faith alone[11]" This charge is pleasant indeed, when the author distinguishes his second, final, and only effectual justification, by this very circumstance, that it is by works.

[11] See, for the quotations in this paragraph, the last section but one of Dr. Taylor's work.

To the Editor of the Christian Observer.

I OBSERVE that Mr. Faber, in his explanation of that part of Daniel's prophecies, the time, time, and half a time, understands them to signify three years and a half of 360 days each: and that in the prophetic language, these 1260 days are placed as years: while, to make these years end in 1866, he calculates them as 365 days six hours each. But does it not seem most probable that in the same prophecy, the years should be all of the same length; either the times, &c. should be years of 365 days six hours (which certainly they are not) or the 1260 years should consist of 360 days each? In this case the completion of this prophecy would take place about 25 or 26 years earlier.

I remain, &c.

A. B.

MISCELLANEOUS.

ON THE DUTY OF CHRISTIANS TO THE INFERIOR ANIMALS.

THE whole animal creation having suffered from the effects of the fall, and daily continuing to experience the sad consequence of it in the tyranny and cruelty of man, it becomes an important branch of Christian duty to regulate our conduct towards them upon these two principles, 1st. That being equally susceptible of pain and pleasure with ourselves, we are answerable for every the smallest degree of suffering voluntarily or needlessly inflicted upon them; and, 2dly. That their present situation, so far as it is unhappy, having been occasioned by the sin of man, it cannot but be one indispensable evidence of a regenerate nature to endeavour to amend it.

It is the great object of the Gospel to retrace upon the heart that image of God, which was obliterated by the fall. Now the Almighty we know regards every part of his sensitive creation with benevolence, "for his tender mercies are over all his works." In like manner, while the paradisiacal state continued, man, who was created in his Maker's image, was unquestionably the friend and protector of all inferior creatures. They were given into his hand as into the hand of a sovereign, but a gracious and compassionate sovereign. I suspect that one of the consequences of that great change which the human constitution and temper underwent by sin, was the practice of eating animal food: and it is not improbable that the earliest of our sinful race devoured the beasts they had caught half alive and reeking in their blood; which seems to be the reason why in the licence afterwards given to Noah, that remarkable restriction is added. "But the flesh with the life thereof, which is the blood thereof, ye shall not eat."

It is also probable, that after the flood, when the beasts were more generally reclaimed, and when the former savage practice of devouring them half alive appears to have been prohibited, a favourable change took place in their condition. It may even, I think, be proved against the weak cavils of some modern infidels, that the permission of eating

animal food is a dispensation of mercy to the creatures themselves. They were already devoured by beasts of prey; their lives were spent in terror, their instinct exercised in escapes, and if they survived the pursuit of wild beasts, their last days were embittered by all the miseries of unprotected old age. But the appropriation of animals, an immediate consequence of the charter granted to Noah, would not only operate as a check on wild beasts, but it would secure to the weaker animals protection from other enemies equally formidable, I mean famine and the inclemency of the seasons. Nay more; they were in some respects placed in a situation of positive enjoyment. The long and luxurious process of fattening, the secure indulgence of parental affection, habits of order and domestication, and competent provision at all seasons, are circumstances which produce an incalculable sum of positive happiness. And when to these is added another advantage, negative indeed, but of equal value with any of the former, I mean the total absence of that which holds man himself all his life long in bondage, the fear of death; it is impossible not to perceive the wisdom and goodness of the Almighty in this appointment. But I hasten to my proper subject.

It would be an irksome and disgusting task to describe the sufferings of animals under the hand of man: but addressing myself to Christians only, and presuming that their feelings on this subject are the same with my own, I would beg leave to trace out a few lines of duty in this respect, by which the happiness of every species of dependent animals, and consequently their own, may be materially encreased. Of all these, the most generous, and therefore, alas! the most unhappy, is the horse. Now, in considering the general treatment which this noble creature meets with, it is altogether unnecessary to mention the cruel sports of racing and hunting, which are in every view incompatible with the spirit of Christianity. Equally to be condemned for inhumanity and irreligion, is the prevailing custom of Sunday posting, by which multitudes of wretched horses, strained by labour and galled under the whip and spur for six preceding days, are denied the rest which God has expressly provided for them on the seventh.

But a righteous man will not only be merciful to his beast, but merciful upon Christian principles. He will not only treat his cattle in general as objects of equity and gentleness, but consider them more particularly as partakers in the benefit of the Christian Sabbath. Yet it will frequently happen that the horses of farmers, and even gentlemen, which have little rest on other days of the week, are compelled to undergo no small degree of labour on the seventh, in conveying the family to Church. In this case I should think them entitled in strict justice to a proportionable abatement of toil on some other day of the week when it might best be spared.

Again, there are some operations performed upon horses so excruciating, that the poor animal itself, if capable of making or expressing a choice, would, it may fairly be presumed, prefer death. Here the master ought to put himself in the place of his beast, and on no account to prefer his own interest or fancy to the poor creature's feelings, which are certainly of much more importance. And if, without such an operation, the animal would become useless, his master may, without criminality, dismiss him from life by an easy and instantaneous stroke, or, where his circumstances will afford it, embrace the more amiable alternative of indulging an useful servant with a secure and comfortable old age.

There are many other animals, to the treatment of which, the authority and influence of a Christian may be extended. For what passes

in his own family, a master is generally responsible. He will therefore always keep a watchful eye over his servants. If he is resident in the country, he will make it a point of conscience, not of interest merely, that all his cattle are regularly supplied with food, and particularly with water; for thirst is a much more importunate want than hunger. He will take care that pigs, poultry, fish, &c. are put to death in the most easy and expeditious manner. With respect to poultry, it were much to be wished that all were beheaded at a stroke, as some are, with a sharp and heavy instrument. He will severely prohibit all wanton cruelty in his servants, and particularly an inveterate habit of torturing rats or mice, that the screams of the sufferer may fright away its companions.

Children are naturally cruel; it should therefore be made a part of Christian education to counteract this great corruption. They should be brought to consider that all animals have the same sensations with themselves; and if caught in the act of giving pain to a bird, a little quadruped, or an insect, should be practically convinced of this truth, by discreetly inflicting upon them some punishment which is painful for the moment. This kind of retaliation is, I think, both allowable and prudent.

Neither ought our influence in this respect to be confined to our own families. Farmers too often require to be convinced, that in the treatment of their cattle, interest and mercy always coincide. Much distress is occasioned by the short-sighted avarice of overstocking farms; and so far does brutal rage sometimes prevail over the powerful but sedater principle of selfishness, that sheep themselves have been known to die in torture under the hand of their owners. I will not shock the reader's feelings, by declaring the cruelties of this kind, which frequently take place on moorlands and common pastures, and shall only observe that the frequency of such outrages affords a very powerful argument in favour of enclosures. Something might perhaps be done by landlords in granting leases, by limiting the quantity of stock to be kept on every farm; by exacting penalties for any signal acts of cruelty in the tenant; or by rewarding such appearances in sheep and cattle as indicated plenty and good usage.

It may not be useless to descend to what will be thought by some, very minute instances of humanity. The late learned Mr. Toupe, of Cornwall, prohibited the tenants on his estates from suffering their children to rob the nests of birds. This would be a condition very difficult to observe; yet the subject is not unworthy of attention, as it is adverted to in the law of Moses.

An instance of injustice and cruelty nearly a kin to the last, is the practice of confining singing birds in cages, together with the distress and torture they are often made to endure, in order to teach them tricks for the amusement of the persons around them. It is told by Bishop Burnet, that Sir Matthew Hale was never seen to be so discomposed as with a servant, who, by his negligence, had starved a singing bird to death. Yet this is a fate, which in case of the temporary absence of a family too often awaits them. In the country there can be no excuse for this practice; for surely the pleasure of walking in woods and under hedge rows, hearing the various notes of innumerable songsters in spring, and watching their brisk and never ceasing movements, unless the taste be very depraved, must infinitely exceed that of tending a solitary prisoner in a cage, and being rewarded with nothing but repeated monotonies. In town, perhaps, the temptation is stronger; yet if the inhabitants of close allies, which most want some little semblance of the country, would deny themselves this poor gratification, and seek it in perfec-

tion once or twice a week, by a walk into the fields, they would soon find their health, their cheerfulness, and their religious feelings, equally improved.

Another practice which may also be called trifling, appears to me to deserve censure. I mean the use of wire mouse traps. I know an eminent lawyer who left one of these baited in his study, when he set out on the circuit; and on his return found within it two dead mice, one of which before it died had eaten its companion to a skeleton. As he was a man of feeling, I need not add, that he always spoke of this little incident with regret. To those who despise such minutiæ of humanity, I would apply our Saviour's question, "Doth God take care of sparrows;" and are we to think the most diminutive animals beneath *our* attention?

But I shall next consider two sports to which this objection cannot apply. If the brutal custom of bull baiting has not entirely ceased (I am happy to say, that notwithstanding the encomiums of an eloquent senator, it is rapidly declining), I would earnestly recommend it to the clergy, and all other serious persons, to use their whole influence in suppressing what remains of it. The magistrates unfortunately can do nothing in the case, as there yet exists a law to the disgrace of our statute book, which requires the baiting of every bull before he can be legally slaughtered.

The base and unmanly diversion of throwing at cocks on Shrove Tuesday, is, I think, almost entirely gone. One diabolical amusement, however, that of cock-fighting, still subsists, and will subsist, till men of fortune and rank grow ashamed of supporting it. It would be idle to expect that such persons will ever renounce their pleasures on Christian principles; but it might at least be hoped, that in an age of refinement and good breeding, such company as they must meet, and such language as they must hear, in cock-pits, would gradually wean them from the practice.

These are a few loose thoughts put down, without any strict regard to order, on a very interesting subject, and if they who believe and feel that "the whole creation groaneth and travaileth together until now," under the painful effects of sin, are in any degree assisted by means of them in alleviating the great burden of animal suffering in the world, the writer's intention will be answered.

U.

To the Editor of the Christian Observer.

IN the fourth edition of Boswell's Johnson, (1804), are published several letters from Dr. Johnson to his mother, and to her daughter Miss Porter, which were communicated to the Editor, Mr. Malone, by Dr. Vyse, Rector of Lambeth. Three of these papers I have transcribed, presuming that their insertion in your miscellaneous department will be gratifying to every reader of the Christian Observer, who has not access to that impression of the Johnsoniana from which they are borrowed.

"TO MRS. JOHNSON, IN LICHFIELD."

"HONOURED MADAM,

"The account which Miss (Porter) gives me of your health, pierces my heart. GOD comfort and preserve you, and save you, for the sake of Jesus Christ. I would have Miss read to you, from time to time, the passion of our Saviour, and sometimes the sentences in the Communion Service, beginning—*Come unto me, all ye that travel and are heavy laden, and I will give you rest.*

"I have just read a physical book, which inclines me to think that a strong infusion of the bark would do you good. Do, dear mother, try it. Pray send me your blessing, and forgive all that I have done amiss to you. And whatever you would have done, and what debts

you would have paid first, let Miss put it down; I shall endeavour to obey you. I have got twelve guineas * to send you, but unhappily am at a loss how to send it to-night. If I cannot send it to-night, it will come by the next post.

"Pray, do not omit any thing mentioned in this letter. God bless you for ever and ever.

I am,
Your dutiful Son,

Jan. 13, 1759. SAM. JOHNSON."

"DEAR HONOURED MOTHER,

"Neither your condition nor your character make it fit for me to say much. You have been the best mother, and I believe the best woman in the world. I thank you for your indulgence to me, and beg forgiveness of all that I have done ill, and all that I have omitted to do well †. God grant you his Holy Spirit, and receive you to everlasting happiness for Jesus Christ's sake. Amen. Lord Jesus receive your spirit. Amen.

I am dear, dear Mother,
Your dutiful Son,

Jan. 20, 1759. SAM. JOHNSON."

Mrs. Johnson probably died on the 20th or 21st of January, and was buried on the day the following letter was written.

"TO MISS PORTER, IN LICHFIELD.

"You will conceive my sorrows for the loss of my mother, of the best mother. If she were to live again, surely I should behave better to her. But she is happy, and what is past is nothing to her; and for me, since I cannot repair my faults to her, I hope repentance will efface them. I return you and all those that have been good to her my sincerest thanks, and pray God to repay you all with infinite advantage. Write to me, and comfort me, dear child. I shall be glad likewise, if Kitty ‡ will write to me. I shall send a bill of twenty pounds in a few days, which I thought to have brought to my mother; but God suffered it not. I have not power or composure to say much more. God bless you, and bless us all.

I am, dear Miss,
Your affectionate humble
servant,

Jan. 23, 1759. SAM. JOHNSON."

As Boswell's volumes lie before me, I beg leave to mention, that the two lines prefixed to Crito's Introduction to a Review of the Reign of George III. (No. for January, p. 19), are part of a translation, by Johnson, of a fragment of Bœthius; the whole of which, in the original and English versions, is as follows:

"O qui perpetuâ mundum ratione gubernas,
Terrarum cœlique sator!——
Disjice terrenæ nebulas et pondera molis,
Atque tuo splendore mica! Tu namque serenum,
Tu requies tranquilla piis. Te cernere finis,
Principium, rector, dux, semita, terminus, idem."

"O thou whose power o'er moving worlds presides,
Whose voice created, and whose wisdom guides,
On darkling man in pure effulgence shine,
And cheer the clouded mind with light divine:
'Tis thine alone to calm the pious breast,
With silent confidence and holy rest;
From thee, great God! we spring, to thee we tend,
Path, motive, guide, original and end."
(Vol. I. p. 115.)

I am, SIR, &c.
ANALECTES.

* Six of these twelve guineas Johnson appears to have borrowed from Mr. Allen, the printer. See Hawkins's Life of Johnson, p. 366. n. M.

† So, in the Prayer which he composed on this occasion: "Almighty God, merciful Father, in whose hands are life and death, sanctify unto me the sorrow which I now feel. *Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly.* Make me to remember her good precepts and good example, and to reform my life according to thy holy word," &c. PRAYERS AND MEDITATIONS, p. 31. M.

‡ Catharine Chambers, Mrs. Johnson's maid-servant. She died in October 1767. See Dr. Johnson's PRAYERS and MEDITATIONS, p. 71. M.

WE trust our fair readers will admit that we have exercised a most rigid impartiality in the discussion which has arisen respecting the claim of their sex to a learned education. Proceeding on this plan of impartiality, we insert, without comment, the two following communications on the same interesting subject. The first will be found to deserve at least the praise of brevity. The author of the second has a right to be heard, even if she had benefited less than she appears to have done, by her literary hardihood.

To the Editor of the Christian Observer.

I HAVE perused a paper in your number for April, signed Rasselas, on the subject of ladies learning Latin. I think the tendency of it is good, and I hope the young ladies alluded to will dispose of their Latin Grammars. I certainly should be sorry were my wife or daughters to waste their time in acquiring that which would admit them to no useful knowledge, but only enable them to penetrate the veil which has hitherto been used to conceal what is unfit for indiscriminate perusal.

But, Sir, as these female acquaintance of yours seem bent upon the acquisition of some strange tongue, permit me to recommend to them the Greek, as the language in which our Gospels and Epistles were originally written. It may be acquired without the intervention of Latin by the help of Mr. Parkhurst; and in these days, when there is so much stir about the Romanists, one cannot help wishing that our daughters, like the holy women of old, Lady Jane Grey, &c. were able to read their Greek Testaments: for if the opinion entertained by some be correct, that Popery may again spread its baneful influence over this land, we must expect to be deprived of the *English* Scriptures.

With regard to the *desire to shine*, which your correspondent speaks of, I have only to say, that while a woman is unregenerate, she will be vain of something, and why not of Greek as well as of dress; of the ornament of the mind as well as of the ornament of the body?

I am, Sir,
Your constant reader,
K. M.

To the Editor of the Christian Observer.

I AM one of the three young ladies who are so much obliged to Rasselas for his attempt to dissuade them from becoming too learned. Were we as well convinced of the soundness of his arguments as of the kindness of his intentions, the following observations might have been spared.

In the first place, (to contend with Rasselas on his own grounds,) I cannot admit that the studies in question afford no adequate gratification to our curiosity. To explore the sources of all that is refined in taste or deep in science, to watch the gradual conquest gained by man over barbarism and ignorance, to obtain accurate notions of that system of mythology so entwined with all the facts of early history, and so intimately connected with all the ideas and forms of expression in modern use; above all, to become personally acquainted with the great father of poetry, and the other literary phænomena of antiquity, these appear to me allurements by no means trifling, and incentives of curiosity at once rational and irresistible.

It is abusing our ignorance to tell us, that we may obtain all material and profitable information upon these subjects, through the medium of translation, or in the works of approved modern authors. The fallacy of this, with respect to translations, may be collected by merely referring to the versions of the Iliad and Odyssey, as performed by Pope and by Cowper. It does not require any extraordinary sagacity to perceive, that two copies cannot be very unlike each other, that are at all like their original; and that Homer, so very dif-

ferently rendered by two rival translators, cannot have been successfully imitated by both.

With regard to modern productions in general, as good substitutes for those of antiquity, it is only necessary to remark, that those who draw from the fountain-head, will always have the advantage of a purer and more speedy supply, and that there is scarcely any author who has not many allusions and references, of the meaning of which the unlearned reader must be contented to remain in ignorance.

Rasselas has thought fit to comment at some length upon the subject of quotations, and has endeavoured to prove, that there at least we lose nothing by the deficiencies of our education. These "favourite appendages to literature," as he calls them, I am certainly not prepared to defend. I will join with him in any abuse he may think proper to bestow upon the common-place allusions which deform the modern title-page, but not without making some exceptions. Many of our most esteemed authors abound with happy and striking quotations, and I cannot but think that those are to be pitied who are unable to enter into their beauty. In the "Pursuits of Literature," in particular, an instance occurs to me of a celebrated work, the beauties of which are entirely hidden, except from the classical reader.

We are told by Rasselas, that if it is not the desire of knowledge which incites us to the acquisition of learning, it must be the desire of admiration. And in this view also he contends, that the means adopted do not conduce to the end proposed. Upon this point I shall not dispute with him, not being willing to admit the existence of such a motive in our breasts; at least I can confidently deny it with respect to the individual instance to which he alludes.

I will add, that though female erudition may probably excite the dislike or awaken the fear of the shallow part of the other sex, I am inclined to believe that no man, whose esteem is worth possessing, would undervalue beauty, because animated with intelligence, or depreciate modest worth, because unallied to ignorance.

You will perceive, Sir, that I am by no means inclined to subscribe to the observations of Rasselas. But were I disposed entirely to yield to them, to what will they amount but this; that by learned pursuits a woman can obtain gratification neither to her curiosity, nor to her vanity, and that it is therefore *prudent* for her to abstain from a fruitless and ungrateful occupation? It will easily be seen that such an argument applies itself not to the intrinsic propriety of such a plan of education, but to its present expediency. And if this is all that Rasselas means to contend, I most willingly coincide with him in opinion, but upon different grounds. He holds that women should not aspire to learning, because it will gratify neither their vain nor their curious propensities; my ground for maintaining the same opinion is, that they cannot, in the existing state of society and manners, be *learned*, without being also *singular;* that they cannot shake off the yoke of ignorance without also breaking the bounds which custom has prescribed to them; and that what they gain in information, they lose in the attraction of retiring modesty. But while I confess this, I must beg leave to enter a strong protest against the absurd and slavish restriction which custom has thus arbitrarily imposed. Sir, I am no wild supporter of the "Rights of Women." I would not have the sex preside in the deliberations of popular assemblies, or adjust the rights of contending empires. Reason rejects and Scripture disallows it. But upon what grounds, either of reason or scripture, can it be contended, that one half of the human race are born with minds not to be enlightened, and faculties not to be improved;

and that there is no distinction to be made between the acquisition of useful and innocent knowledge, and an unfeminine interference in those employments which are confessed to belong exclusively to man?

Surely it is hardly necessary to notice the common and illiberal notion, that the mind of women is naturally unfit for intellectual improvement, and that it is a soil which mocks the labour of the cultivator.

To those who are of this opinion, it may be worth while to remark the great proportion of female authors to learned females. It is impossible indeed to ascertain the number of the latter, but there is every reason to suppose it very inconsiderable; so inconsiderable indeed, that were we to make the usual degree of *male* proficiency the standard of our judgment, it would hardly be expected, that out of so small a number of women who have had the advantage of instruction, a single instance could be found of one qualified to communicate it to others. Yet it would require a very small exertion of memory, to name a numerous list of female writers, to whom the world owes instruction, and the sex its vindication. It is true, that they have not, in every instance, possessed *classical* knowledge; but that is only an additional proof of their merit, in having improved, to the utmost, the small stock of information with which they were favoured.

In considering the pretensions of female genius, it is impossible to forget the illustrious name of Hannah More, a woman, whose abilities can be exceeded only by her usefulness; and whose accomplishments, however rare, are almost forgotten in the reverence excited by her virtues. That undivided tribute of praise which is ever denied to living merit, she will one day receive from an admiring and grateful posterity. The same wreath which adorns the head of Cowper, will encircle hers, and together they will share the glory of having added religion as a tenth sister to the muses of antiquity. Under their auspices, truth has succeeded to fiction, and revelation to mythology.—

> "The mossy fountains, and the silvan shades,
> The dreams of Pindus, and the Aonian maids,
> Delight no more."———

The tones of the lyre have gained in sublimity, and have not lost in sweetness.

But to speak of Mrs. More, merely as a poetess, would be to rob her of more than half her praise. When considered as a prose writer, her merit is perhaps still more striking and peculiar, and whether she addresses herself to the high or the low, whether she instructs the *princess* or the peasant, is clearly displayed the woman of superior genius, of refined taste, and of deep insight into human nature.

This digression, Sir, is not superfluous; it naturally leads me to remark what great advantage would accrue to the interests of religion, if the efforts of female genius were encouraged and extended; and how ill-judged, in that point of view, is the policy which represses them. With little to divert us from an exclusive attention to this great object; with the peculiar knowledge which we naturally possess of the springs of passion, and the avenues to the heart; above all, with that superior degree of piety with which women, whose minds take a religious direction, are generally allowed to be favoured; what might not be reasonably hoped in the way of religious improvement, if we were enabled by the advantages of education to disseminate our principles, and to inculcate on forgetful man his most sacred duties?

NEKAYAH.

To the Editor of the Christian Observer.

THE following extract is taken from the letters of Bishop Bedell, con-

taining an account of a circumstance which happened when he was resident at Venice, as Secretary to Sir Henry Wotton, the English Ambassador. As many of your readers may not have read the life of Bishop Bedell, or seen those letters referred to, perhaps this account may not be unacceptable to them; therefore you may insert it in your valuable publication, if you think fit.

ANTIQUARIUS.

"In the year 1608, Father *Thomas Maria Carafa*, of the order of friars, and reader of philosophy in Naples, printed a thousand Theses in philosophy and divinity, which he dedicated to the then Pope, Paul the Fifth. These were all included in the form of a tower; and in his epistle dedicatory, alluding to the arms of the Pope, he saith,—*Idem Draco biceps qui utrumque polum amplexus imperio ad Ecclesiæ pomærium tanquam ad amœnissimos Hesperidum hortos pervigil excubat, nullius Herculis vim metuens, turris etiam mea sit custos.* On the top of this tower was this representation curiously and largely cut: An altar, with two columns, and their ornaments, according to the rules of architecture. In the middle, for the altar-piece, was the Pope's picture, very lively pourtrayed to the breast. Over his head was this sentence,—*Vultu portendebat imperium.* Above, on the top of the front, in three compartments, were his arms, thus:—On the one side, the spread-eagle alone, with this sentence,—*Ipse mihi fert tela pater.* On the other a dragon, and by it, *Meliora Servo.* In the middle, both these together in one Scutcheon, with the cross keys and triple crown in the crest. On either side of these columns were depending crowns and sceptres; whereof six were on the right hand, after the Christian fashion; the imperial above, others beneath, and lowest the Corno of the Duke of Venice, (for so they call a certain cap which the prince useth to wear, being of gold embroidery, and somewhat resembling a horn). There were also Turkish turbans, and diadems of divers fashions, as many on the left side. By these, on either side of the columns, were two of the four parts of the world. Europe and Africa on one, Asia and America on the other, in the habit of ladies, sitting upon their proper beasts couchant, each offering of their commodities, corn, fruits, incense, &c. to him that was above on the altar. On the base of the column on the Christian and European side, was this sentence,—*Et erunt Reges nutritii tui.* On the other, *Vultu in terram demisso pulverem pedum tuorum lingent.* (Is. lxix. 23.) Agreeable to this were made flying over their heads two angels, on each side one, with these sentences in their hands: That over Europe and Africa, *Gens et regnum quod non servient illi, in gladio et in fame, et in peste visitabo super gentem illam, ait Dominus.* (Jer. xxvii. 8). That over Asia and America, *Et dedit ei Dominus potestatem & regnum, et omnes populi ipsi servient: potestas ejus potestas æterna quæ non auferetur, et regnum ejus quod non corrumpetur.* (Dan. vii. 14.)

"Just underneath the picture of the Pope, on the front of the altar, was this extravagant inscription—PAVLO V. VICE DEO *Christianæ Reipublicæ Monarchæ invictissimo, et Pontificiæ Omnipotentiæ Conservatori Accerrimo.* 'To Paul the Fifth, the Vice-God, the most invincible Monarch of the Christian commonwealth, and the most zealous asserter of the Papal Omnipotency.'

"The impudence of this title greatly amazed the people of Venice, when it arrived there from Rome; especially when it appeared from the numeral letters in the first words—PALVO. V. VICE-DEO (containing exactly the number of the beast in the Revelation) that this was evidently the picture of Antichrist. But lest this idea should catch the attention of the people, or spread

farther, the Pope caused his emissaries to publish every where, that Antichrist was just then born in Babylon, and exhorting all people to prepare to oppose him. And, as if they would have the title *Vice-God* in defiance of all men, one *Benedictus* published a book, in which he revives it with advantage, dedicating it thus—*Paulo Quinto Pontifici Universalis Ecclesiæ Oecumenico, Summo totius Orbis Episcopo atque Monarchæ, et* SUPREMO VICE-DEO.

"How sensible the Pope was of these titles, and how he relished them, we may judge. (What he rewards he approves.) *Benedictus* was shortly after made Bishop of *Caorli*, for his pains."

To the Editor of the Christian Observer.

IT is seldom that electioneering verses deserve to live beyond the period of the election which calls them forth. The following little poem, however, which appears to have been occasioned by the late severe contest for the representation of the county of York, deserves, in my opinion, a very different fate. If you should form a similar judgment of it, it will doubtless obtain a place in some early number of your work.

S. L.

—— Umbrata gerit civili tempora quercu.

Lo, where the son of CHATHAM sleeps,
In solemn pomp Britannia weeps,
To unblench'd honour true;
And lo, she bids her banner wave,
And wreathes, to crown her NELSON'S grave,
The laurel mix'd with yew.

'Tis meet she should: With patriot might,
In council one, and one in fight,
His glorious course achiev'd.
But will she slight a living son,
Whose virtue hath a conquest won,
Nobler than valour gain'd or wisdom e'er conceived?

What tho' to swell his trophied pride
From Spain or Nile's Egyptian tide
No navies sweep along;
Nor Gallia shrink appall'd to hear
Bursting the iron gates of war
The thunder of his tongue?
Touch'd by that tongue, of murky hue
The fiend Oppression starts to view,
And owns Ithuriel's spear—
Shout, Afric, as the monster flies;
And see, to glad thy longing eyes,
Bright Faith, and golden Hope, and Peace, and Love appear!

Nor thou, Britannia, scorn the strain,
That hails thee, wash'd from crimson stain,
More vigorous and more fair.
Far less the praise, the triumph less,
Mankind to injure than to bless,
To ravage than to spare.
Shame and destruction, like a flood,
O'erwhelm a city built in blood,
And stablished upon wrong;
But justice is the purest gem
That decks a royal diadem,
As Uriel's visage bright, as Michael's buckler strong.

Warm in his country's cause, a bard
Remote from cities thus declar'd
The dictates of his soul:
When straight a voice, more sweet and clear
Than Alpine honey, on his ear
In heav'nly accents stole.
"O Mortal, slander may assail
The Christian Patriot's course, and veil
Tho' not obscure his fame;
But holiest feelings rule above,
And bending at the throne of love
Celestial Spirits smile on WILBERFORCE'S name."

REVIEW OF NEW PUBLICATIONS.

The Temple of Truth, or the best System of Reason, Philosophy, Virtue and Morals, analytically arranged. London, Mawman. 8vo. pp. 566. Price 8s. 1806.

IT chanced that before seating ourseves to the review of this work, all original criticism was precluded on our part, by hearing the two following remarks. "The Temple of

Truth," said one person, "is the next book to the Bible." "Had the author of the Temple of Truth no friend," enquired another, "who would blister and shave his head to prevent this publication?"

In a world which certainly does not appear by its unanimity to worship that God "who maketh men to be of *one mind* in an house," the greatest contrariety of opinion does not always determine that there is much ground for real difference. Neither does it decide authoritatively upon the merits or demerits of a work. Of this point, however, it is generally decisive, that the author, thus flattered to the right and abused to the left, is not a neutral amidst polemics, but that he is one of a host, and the organ of a party.

Expecting therefore to find this work leaning to a particular side, we took every precaution that, unbiassed by our own peculiar opinions, we might, "nothing extenuate, nor aught set down in malice." We shall continue to use the same caution, that our readers, uninfluenced by subordinate considerations, may give or deny their applause to the work only as its conduct upon essential points may deserve.

We shall examine in succession, the *opinions*, the *temper*, and the *manner* of the author.

The examination of his *opinions* will not detain us long, as they are such as have often been examined and estimated in the Christian Observer. They are, with some exceptions, such, we imagine, as conscientious and intelligent readers may derive from the holy writings; and such as the Church of England certainly does not explode in her articles. They are *generally* the sentiments of a moderate Calvinist, whose deviations, however, when he does deviate, are on the side of rigour. It is, moreover, a matter of commendation in the author, that he bestows far more time in illustrating those general principles in which all real Christians agree, than those that are peculiar to the school to which he belongs. The incomparable worth of the Sacred Scriptures, the all-sufficiency of a Saviour's merits, the influence of the Holy Spirit, and the infinity of divine grace, are his favourite topics; and whatever part of his temple rests on these pillars, we heartily trust may stand for ever.

We wish it were possible to close our remarks on the opinions of the author in the strain of panegyric. But although with him we look with suspicion upon every term or sentiment which seems to narrow the boundary of divine grace, and although we deem it impossible too far "to humble the man and to exalt the Saviour;" still we must enter our protest against some of his positions. We will found our observations upon the following extracts.

"Disgusted as I have long been with every manner of expression which can at all obscure the brightness of divine grace in the salvation of man, and which is so horribly frequent in our days, I here introduce my most solemn protest against the impious and sacrilegious use of *terms*, *conditions*, and *recommendations*, as antecedent requisites to our being personally interested in the salvation which is in Christ Jesus. In the direct view of my awful responsibility to the Judge of quick and dead, I feel it incumbent on me to affirm, that such language is *unscriptural*, *antichristian*, and *abominable*, from whatever quarter it may come: and by those, who have thoroughly digested the contents of St. Paul's Epistle to the Galatian Churches, it must be held in inexpressible detestation." (p. 166, 167, 168.)

"About the moral necessity of good works, it may be presumed, there can be no controversy. If there were, it would be a wretched waste of time, to dispute with those, who could make it a question: nor am I inclined to think, that such characters exist—unless indeed they are insane. A different opinion would really be uncharitable. Not but what there are others, worse than deranged, who, shocking to know, have contended, that these works are conditional recommendations to the favour, and glory of God, and, to use their own shameful, may I not add, anti-

christian dialect, that 'they entitle us to eternal salvation'!" (p. 432, 433.)

"He cannot even imagine a greater insult to his Divine Majesty; and, if it attach to a public teacher of his religion, we have no language to express the horror, which it ought to inspire into the minds of those who are jealous of his glory." (p. 435.)

From these quotations it appears, that to speak of conditions, terms, &c. is unscriptural, antichristian, abominable, and in another place blasphemous;—that charity obliges us to think that there is no such person as an Antinomian;—that if the Antinomian is not too bad to exist, he is mad; but that the contender for terms and conditions is worse than the Antinomian, and worse than mad. Each of these positions deserves some observations.

With regard to terms and conditions in religion, it must be allowed that these phrases are continually found in the mouths of persons wholly unacquainted with vital Christianity, and that they are very frequently used in an unjustifiable sense. If when salvation is said to be conditional, it is meant that God is not the sole author and finisher of salvation, who begins, continues, and perfects the work of grace in the soul; or that man can do any thing which would recommend him "to the favour and glory of God," or which in itself deserves salvation; we are ready to disclaim such an abuse of the term. We are even willing to concede, that its liability to abuse forms a very solid objection to its employment. But the point at issue is not whether the expressions in question have been abused, but whether there is no sense in which Christians may use them.

(1.) If salvation is *in no sense* conditional, why is Christianity called a "*covenant?*" A covenant would not be necessary where one party was to act alone, and the very term implies mutual conditions in the mind. If this be an error, it is an error which receives no small countenance, not only from the nature of the Adamic and Jewish Covenants, but from the manner in which our Church admits its members into the Christian covenant. "Ye have heard that our Lord Jesus Christ hath promised in his gospel, to grant all these things that ye have prayed for; which promise, he *for his part*, will most surely keep and perform. Wherefore, after this promise made by Christ, this infant must also faithfully, *for his part*, promise by you, that are his sureties, until he come of age to take it upon himself, that he will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments."

(2.) If salvation is *in no sense* conditional, why is the use of "*means*" so strongly pressed upon those who desire it? Or, why is it in no instance promised where the means are not applied? Do we then derogate from the grace of God, in saying that God has ordained certain means (unworthy instruments indeed in themselves, but still instruments) to the use of which he attaches his blessing? The distinction to be here scrupulously maintained is between *rewards* and *conditions*. No man would plead that the translation of Elijah was a fit *reward* for his passing the river to meet the chariot; but we can readily believe that his passing the river was a condition of his translation. The man stretching out the withered arm could not, on this account, deserve a cure, but his attempting this act might be the condition of the cure.

(3.) When we are told in Scripture, that "except ye repent, ye shall all likewise perish;" may we not conclude, without incurring the charge of blasphemy, that *repentance* is a *sine qua non*, an *indispensable requisite*, a *condition* of our salvation? When we have arrived at this conclusion, what is the next step to be taken? It is this: since repentance is indispensable, let us apply for it to him whose *sole gift* it is. In this process we can perceive nothing

which robs God of his glory; nor does the use of the term *condition*, in the sense here supposed, appear to us to preclude the person who uses it, from ascribing to the grace of God in Christ Jesus, the creation even of that desire of salvation which he feels rising in his mind, as well as every advance which he makes towards its attainment. But we will go farther, and venture to affirm, that there is no promise given in Scripture of spiritual and individual blessings, which is not suspended on what may, in a certain, and not improper sense, be termed conditions; in other words, which does not imply certain indispensable pre-requisites. It will not invalidate this position, to argue, that even these pre-requisites are not the work of man, but of God. We admit this as fully and unreservedly as our author, or any other person whatsoever. Still we maintain, that to represent the expressions, *terms and conditions*, when applied to the Christian covenant, as necessarily *unscriptural*, *antichristian*, and *abominable*, and those who use them as guilty of *blasphemy*, is altogether indefensible on any hypothesis but that of the antinomian.

(4.) We have already shewn that the author, in the view he has thought proper to take of this subject, condemns the Church of which we apprehend he is a member, perhaps a minister. It would be easy to name many "Fathers in Israel," who are involved in the same condemnation. We are little disposed to rely on human authorities in the concerns of religion: yet we cannot help thinking, that some degree of tenderness at least is due to men, whom all must acknowledge to rank very high, both for wisdom and piety. When therefore we find even such a strenuous advocate for the doctrines of grace as Bishop Beveridge, using the term "conditions" without any scruple, we should be careful in qualifying the epithets which we apply to it. "I believe," says that venerable divine (Private Thoughts, art. v.) "the son of God became the son of man, that I the son of man might become the son of God. Oh! how comfortably does this raise me from the lowest abasement of sin and misery, which I have before acknowledged to be my natural state, to the highest exaltation of happiness and glory in a spiritual one! This is that great article of faith, by which all the benefits of our Saviour's death and passion are made over to me in the new covenant; and by which, *if I perform the conditions therein required*, I shall not only be retrieved from the bondage and corruption that is inherent in me, as a child of wrath, but be justified and accepted as the Son of God, and be made a joint heir with Christ." Is it not rash to charge such language with blasphemy?

Upon the whole, if to speak of terms and conditions in religion, be on some accounts objectionable, and we admit it to be so, we shall in vain search for expressions, which, when properly understood, convey a more accurate view of man's relation to God; and there is a sense in which the good have used them, and in which we think the most scrupulous may continue to use them, to the end of the world.

The second position of our author is, that there is no such person as an Antinomian. Now, without entering into any very minute enquiries upon this point, we would solicit a reply to the following questions. Is the state of the Christian Church so much improved, that we have no necessity of urging the doctrine of St. James, that faith without works is dead, or to warn men against turning the grace of God into lasciviousness? Is it probable that we, who have in every other instance, sunk so far below the level of the early Christians, should, in this, so universally rise above it? Or has the author found, upon investigation, that the different hypotheses of a mitigated law, of illapses of the Spirit, of inward light, of supralap-

sarianism, are never made the basis of antinomianism? Or has he never heard of Mr. Huntington without the Church, and of some associates of his within it? Or has he never traced, with our seventeenth article, the high predestinarian doctrines to their possible issue, with men of weak minds or profligate habits? Or has he never reflected, that where any heresy prevails, it is dangerous to deny its existence, lest we should fall into it without suspecting our state; as a man may deny the existence of the plague till he finds himself a victim to it.

The third position we think not less objectionable than either of these. The "Antinomian is insane," but the contender for terms and conditions *worse* than insane, and of course worse than the Antinomian. Now, take the last character at his worst, and we should still be inclined to prefer him, both in his religious and social capacity, to the Antinomian. It is an error to suppose, that the Antinomian heresy exalts God more than (if we may so term it) the Pharisaic. It is true that the Pharisee may deny God the whole honour of his salvation, and that the Antinomian may ascribe it to him; but then the first makes him the friend and the rewarder of virtue, and the last, if not the author, yet in some respects the patron of sin. As to their respective utility to their fellow men, the comparison is still less favourable to the Antinomian. For though both are unquestionably, perhaps, dangerously wrong in their views, yet, when we compare the tendency of their principles, we must regard the last as peculiarly mischievous to the society of which he is a member. With these observations we dismiss our enquiry into the opinions of the author, fully conceding that, with the exception of a few such passages, the moderate and evangelical Calvinist will find little to object against in his doctrinal statements.

The *spirit and temper* of the author would not have become a matter of distinct investigation, if he had not injudiciously obtruded himself and his feelings upon the attention of the reader. One of the first features which the examiner is forced to recognize in his character, is an unusual share of self conceit. Sometimes he assumes the air of a discoverer, and with the spirit, though not with the success of Americus, attempts to give his name to regions which many feet have trodden before his own. Once we find him justifying the contempt with which he shall treat his opponents, by the practice of "Sir Isaac Newton" in a similar case. Now we hear him commending the artless simplicity of his own style, in despair, we should think, of finding any other person so complimentary; then boldly appropriating to his own mode of reasoning, a striking account of the "demonstrative style;" then appealing to *his* "philosophical perception;" then telling us, "*I have reduced* all the fundamentals of Christianity to a few simple propositions."

This tone of complacency and good humour would be highly admirable, if it were bestowed upon any other than that single individual to whom the author confines it. But the mischief is, that let him touch upon the sentiments of any other person except this happy *one*, and he at once becomes flippant, magisterial, petulant, and objurgatory. Let some extracts be taken in confirmation of this assertion. In canvassing the passage, where the Apostle instructs us, that all boasting is excluded, not by the law of works, but by the law of faith,

"We have heard," says the author, "of men of profound learning and high philosophical repute—of public teachers—who have dared to affirm, that the inspired penman is speaking here of the works of the ceremonial law only. A *greater falsehood* is hardly within the region of possibility, nor a greater proof of *wilful blindness* of those who oppose the truth, and are determined not to see it. Are you an *honest man*? Then instead of listening to *human*

authority, read over the *preceding chapter* carefully," &c. &c. (p. 229.)

Again: "To prove that Revelation should be considered as the *only* unerring source of moral truth—take a specimen from the whole 119th Psalm, which is no less beautiful than instructive in this view of it. The language is *contemptible bombast*, in *any* other light." (p. 20.)

"If we are saved by grace through faith, and that not of ourselves, not of works, what place can a man of common sense, or common honesty find for *conditions*; unless indeed he means to *contradict* himself as well as to *blaspheme the sacred truth?*" (p. 213.)

"In no other way, and upon no principle more amiable or more moral than that of loving darkness rather than light, can we possibly account for it that so many of us shall dare to deny, in the *undisguised spirit of blasphemy*, that salvation is by grace." (p 210.)

"Far be it from *such* a writer to entertain an idea so presumptuous as that of conveying any information to the *learned* students in either of our famous universities; to which they are supposed to retreat for the special purpose of seeking and intermeddling in all wisdom; but if there should be such an irregular, such an unpardonable anomaly in those seats of universal science, as an academical lounger, idler, trifler, rambler, or fashionable coxcomb, it might, perchance, be worth his while, in some indolent, lazy moment, to pop into this temple of truth. Who can tell, but that he might pick up a sentiment, or two, in any easy, genteel, en-passant way which may eventually turn to good account; possibly he might collect a hint, or so, &c." (p. 562.)

Should he indeed pop into the Temple, we trust he will have better luck than to stumble upon this unfortunate passage: or he is likely to return neither wiser nor better than he came.

Upon the *temper* displayed by the author, we would observe generally, that it is a fundamental rule of orators, "a tali animo proficiscatur oratio qualem facere judicem volet." He therefore, who wishes to communicate a particular feeling and temper, must himself exhibit them, or he will undo by example what he does by precept. This rule is doubly important, where the cause of religion is to be pleaded. A man may display evil tempers, either at the bar, or in the senate, without injury to his cause, and for this reason, that his cause is not supposed to influence his temper. But all religion is so much to be estimated by its influence upon character, that we are constantly led to suspect the principles when we have reason to dislike the man. If then our author would inculcate the mildness and meekness of religion, let him do it in the spirit of its Divine Author; nor let the ambassador of Christ display tempers which his master would disown.

"Ut ridentibus arrideut, sic flentibus
adflent
Humani vultus."

If we deal out the lessons of Christianity with flippancy and petulance, those admitted by our baptism will naturally be as pert, as touchy, and as abusive as their masters.

We come, thirdly, to consider the merits of this work as a *composition*.

If we had said that the temper in which the work is conducted, reminds us of that displayed by the author of the "Pursuits of Literature," we should not have materially varied from the truth. But the plan of the work, and the peculiar style attempted in it, convince us that the author is intimately conversant with that production, and has made it his model upon the present occasion. We need scarcely say that a worse for this particular end could not have been selected.

When the "Pursuits of Literature" made its appearance, the novelty of a composition, in which verse was made "a peg to hang the notes upon;" the familiar acquaintance which these notes displayed with the characters of the age; the profusion of a higher sort of scandal, or tittle tattle; the magisterial tone of the author; and the strong hand with which he struck at reigning vices—all conspired to give it a temporary celebrity. But the same circumstances were not

likely so to meet as to bestow the same reputation upon any succeeding publication. At all events it is obvious, that a work designed solely to state, illustrate, and recommend the doctrines of Christianity, could, as to matter, have scarcely a point in common with the "Pursuits of Literature." And the manner of this last production was too peculiar, irregular, and vicious to deserve imitators. There is this distinction also between the two anonymous writers. The author of the "Pursuits of Literature" did a bad thing well: our author does a bad thing ill. We shall proceed to show the points of this intended resemblance.

The author of the "Pursuits of Literature" may be known by a bold and pompous enunciation of hackneyed and self-evident propositions. And this part of his mantle he has bequeathed to our author. Now, we are gravely and magisterially instructed, that "to remove prejudice would be making great progress towards the destruction of error, and the triumph of truth;" then, we read in a note made for the purpose—"I call that *essential*, without which any thing cannot be." We would humbly ask what any other person would be likely to call it.

It may be thought invidious and carping, to point out sentences such as these; and were they rare, we should not think of doing it. But we venture to assure our readers, that the work before us is, for the most part, a tissue of propositions, which never were disputed, and with which most men are familiar from their cradle. Men should publish, either to tell us something new, or to exhibit old truths in new and more attractive shapes. Now our author never dreams of the first; and if our old ideas sometimes return from his hands with fresh faces, we see and weep over them as the Romans over the mutilated countenances of those troops who had fought under Pompey at Pharsalia.

Another characteristic of the "Pursuits of Literature," is the superabundance of notes. In this also our author is a successful imitator, and his notes occupy twice the space of his text. But here this part of the parallel closes. The notes of the "Pursuits of Literature" were highly entertaining. These on the contrary consist of long, uninteresting quotations, of strangely irrelevant observations, conveyed in language even more pompous, cumbrous, and dark, than the text. The matter of the notes is so various and unconnected, that we cannot help suspecting the author to have taken some rash vow to get rid in them of every thing he ever thought, or heard, or read. The effect of such a process can be imagined. The mind in this state, like a caldron, forces up all its strange ingredients from the bottom, some in the crude state in which they were put in, others reduced, alloyed, and disfigured in the melting.

A third peculiarity in the "Pursuits of Literature," is the number of quotations, and these generally well selected and happily applied. In a work of ornament and display, the continual introduction of classical authorities was not unseasonable. But in general we are inclined to suspect that a frequent resort to quotation indicates a barrenness of invention. Every boy, before he is fifteen, knows how conveniently a climax may be secured, an objection answered, a finale supplied, a weak position bolstered, without the employment of thought or fancy, by an hexameter. Virgil or Horace accordingly writes half their themes, and, noleus, voleus, sanctions all that is dull or foolish in composition. But when to the crime of incessant quotation of any kind is added that of bringing to light passages which no one else remembers, or torturing the language of wise ancients to speak the sentiments of foolish moderns, our disapprobation is still more strongly roused. The work under consideration exhibits a fair

specimen of the excesses in which men, possessed by the spirit of quotation, will indulge. Extracts are introduced, in which the most trite sentiments are expressed in the most trite language. Sentences are fabricated by the forced co-operation of one clause, the genuine property of our author, and of another designed by a different writer for a different purpose. Almost every quotation wants the name of its author. Even the extracts from the Sacred Writings are given in a foreign dialect.

It should however be observed, that the author himself is sensible, that in a work professedly constructed for general reading, such a prodigal distribution of Latin and Greek needs some apology. Let others judge of the sufficiency of his defence. In one place he says, "for the sake of the unlettered reader, the writer wishes it to be particularly noticed, that there is nothing introduced here but what is to be *found in his own tongue.*" (p. 286.) In another, "that no disgust may be taken by minds of Christian simplicity at this intermixture of different languages as vain or pedantic, the writer begs leave to refer them for a scriptural apology, to Rom. i. 14." Of the first part of this defence we cannot help observing, that, in a popular work, perhaps the only adequate excuse for extracts in the dead languages would be, that the extracts were *incapable* of translation into our own. Of the second it is sufficient to say, that the reference is to that passage in which St. Paul declares, "I am a debtor to the Greeks and Barbarians, both to the wise and the unwise." We can no otherwise account for this allusion, than by supposing that the author understands the Apostle in this place to acknowledge, that he also is indebted, for quotations, to the "*Greeks* and *Barbarians*, to the *wise* and the *unwise*." Whether the Apostle was or was not, our author certainly is; and we admire the candour with which he confesses his occasional obligation for some "unwise" sentiments, and some rather "barbarous" Latin.

There is one more point alone on which we shall touch. Besides an introductory prospectus, dedicated exclusively to the purpose, we have every ten pages, either in the text or the notes, an essay to prove the necessity of definitions and the advantages of precision. In both these objects the author completely fails. The general account given of a *definition* is, "a short description of a thing by its properties." What then shall we say to definitions which some of them extend through several pages? His small pretensions to precision may be ascertained by examining any twenty pages in the book. We select that part, for a brief investigation, in which it may be supposed the strength and accuracy of the author are principally brought to bear; his Synopsis of Principles, his Compendium of Doctrines, and his Definition of Terms. The *order* alone of these three heads indeed affords sufficient evidence, that our author is not precise. Who, that consulted exactness, would establish principles, and enounce doctrines, before he had defined the terms in which they were to be expressed? But to follow the order he has observed.

The second principle teaches us, that "Revelation is the *only* mirror of truth, science, goodness." Are not nature, reason, conscience, also mirrors, of less lustre indeed, but which still reflect truth, science, and goodness? In the sixth we learn that "a religious *taste* is the supreme *wisdom* of man." Taste cannot without a confusion of language and ideas be called wisdom, although the cultivation or pursuit of it may deserve this title. "Principle seventh. Simplicity and integrity are essential to the Christian character." True; but so are many other qualities. Would not this principle go to exclude the others, or to give these an undue pre-eminence? "Principle eighth. The

spirit of *Christianity* is a spirit of *humility.*" This is liable to the same objection with the last. The spirit of Christianity is not a spirit of *humility alone.* "Principle nine. A false guide like an ignis fatuus may prove in the issue a most fatal light; while a true one is a lamp of life." Without doubt: but what pretence can so trite a maxim have to the title of a principle, or to be constituted one of, what our author calls, the "nine great arches" of the "Temple of Truth?"

"The *compendium of doctrines*" does not furnish any more unequivocal testimony to his philosophical precision. It is the very essence of a compendium to comprehend the greatest possible quantity in the smallest possible space. Our author has accordingly, in his summary, reduced the number of essential doctrines to twelve. In order to effect this he has, Procrustes-like, cut away such parts and members as would not exactly suit the scale he proposed. Will he be displeased if we suggest to him a method somewhat less tyrannical of reducing even his present catalogue? As duplicates are scarcely necessary in a summary, let him make away with all *identical* propositions. In this case, if we are not mistaken, the third may easily represent the fifth, and the ninth be naturally inferred from the admission of the sixth. If "salvation is *through faith,*" we need not another article to teach us, that "*it is not by works.*" If "real Christians are the workmanship of God," "supernatural agency is assuredly necessary to form the Christian character."

The *definitions* are equally inaccurate. "Truth," (e. g.) in the first page of the definitions, is said to mean "the Revelation which God has made of himself," &c. &c. Now Revelation is true, but it does not follow that nothing is true but what is revealed. It is as true that two and two make four, as that there were twelve Apostles. From the poverty of language we are forced sometimes to employ terms which include more than is essential; but no beggary of words will justify us in employing terms which *exclude* what is essential.

In the definition of reason we are told, that "it is that faculty in man by which, when it is *suitably instructed,* he is capacitated to judge of the true proportions of things." Now, the being well instructed is not essential to the *being* of the faculty, though it is to its proper exercise, and, not being one of its properties, should not enter into its definition. It is worthy of observation also, that reason is here called a faculty. Since page 14, therefore, it has undergone a singular metamorphosis in the mind of the author. He there says, "by reason I would be understood to mean those *principles* which are best calculated to enlighten, correct, and regulate that faculty in man." Upon the whole, however, we cannot but congratulate our author upon the change: the definition of p. 14, indeed, reduced him to a state in which change and improvement mean much the same thing.

Upon the style of the composition, enough has incidentally dropped from us. In a variety of places, and amongst others, in pp. 2, 18, 157, 473, instances of grammatical inaccuracy occur. Pp. 126, 273, 246, would give us too favourable specimens of the authors general manner.

With these observations we conclude a review already, we fear, too much extended. It is with sincere regret we have felt ourselves obliged to assume, in the critic's chair, such a tone of severity towards an author who is plainly desirous to become the champion of evangelical religion. We have certainly to lament, that we do not live in days when the gift of tongues and composition are bestowed upon the apostles of Christianity, and when men are all as able as they are pious. But still we live in days, when wisdom is justified of her children; when it is

not necessary to barter away our judgment to save our religion; when we need not submit to the degradation of pronouncing a work to be well executed, only because it is well intended.

Select Narratives extracted from the History of the Church, known by the Name of Unitas Fratrum, or United Brethren, chronologically arranged. Part I. containing the ancient History, translated from the German. London. Hatchard. 1806. 12mo. pp. 132.

THE work before us, as we learn from the translator, the Rev. Charles J. La Trobe, is the first part of a compendium of the History of the Church of the United Brethren, written by a venerable Bishop, and dedicated to the youth of that Church. The Unitas Fratrum have so signally distinguished themselves among the Churches of Christ, by their efforts to introduce the Gospel into heathen lands, that an authentic account of their origin and progress cannot fail to be interesting to the Christian Observer. We have known them chiefly as taking the lead in this great work of evangelizing the world. We are indebted to Mr. La Trobe for making us acquainted with their early history, which exhibits them manfully resisting the imposition of the Romish yoke, and in spite of the cruel persecutions which they had to sustain, continuing the faithful depositaries of that treasure of Christian light, which they have since been the honoured instruments of diffusing so liberally in some of the darkest regions of the earth. A compressed sketch of this History will probably not be unacceptable to the generality of our readers.

In the ninth century, the growing encroachments of the Papal power led to a total separation between the Greek and Latin Churches. To the former adhered the Sclavonian nations, including the Moravians and Bohemians, among whom the Church of the United Brethren was first formed. About the close of the succeeding century, however, through the intrigues of the Court of Rome, an attempt was made to subject these nations to the dominion of the Papal see, and to introduce among them the Latin instead of the Sclavonian ritual. For more than a hundred years, this attempt was firmly opposed by the Bohemians, who particularly insisted on their right to use their own language in the services of the Church. They were at length nearly wearied out by the repeated decrees of the Popes on this subject, and had begun, as our historian informs us, to relax in their zeal for purity of doctrine and worship, when, in the year 1146, the Waldenses made their appearance in Bohemia. The Waldenses had existed under the name of Vallenses or Valleymen, from a very early period of the Christian Church. They obtained the name of Waldenses from their union with the followers of PETER WALDUS, through whose means a great religious awakening had taken place in France.

"Waldus," says our historian, "was a rich and respectable merchant at Lyons. Being once on a party of pleasure with some friends, it happened, that one of the company was seized with an apoplexy, and fell down dead. Waldus was thereby led to deep meditation concerning the state of his own soul, and became anxious to know what he should do to be saved. He began diligently to read the Scriptures, and by the enlightening of the Holy Spirit, attained to true conversion, and saving faith in Jesus Christ our Saviour.

"He now proved his faith by works of love, not only supplying the temporal wants of the needy, but, in order to make known the truths of the Gospel, expounding the Scriptures to the inhabitants of Lyons, in their own language. The number of eager hearers, who flocked to him from town and country, became so great, that it excited general attention, and stirred up much hatred and jealousy among the ignorant and dissolute Romish priests, which soon broke out into open persecution. Thus the Waldenses were dispersed through various countries. Many took refuge in Bohemia, and it is even said, that

Waldus himself accompanied the exiles thither, and died in that country. The Waldenses and Bohemians having united, enjoyed rest and peace for some time. Divine worship was conducted among them with regularity; their assemblies being held, in some places privately, in others more publicly. They maintained good order and discipline; administered help, according to their ability, particularly to their dispersed brethren in distant countries; and sent missionaries to England, Hungary, Brandenburg, Pomerania, and other places. Thus they proceeded quietly and unobserved, for about two centuries, when, being betrayed by the indiscreet conduct of two of their preachers, a dreadful persecution arose, and almost all of them were forced to fly into the neighbouring kingdoms." (p. 25, 26.)

Till about the middle of the fourteenth century, the efforts of the Roman Pontiffs had been principally confined to the introduction of the Latin ritual into the service of the Moravian and Bohemian Churches. They then first ventured to require the adoption of the superstitious ceremonies of the Popish communion, to prohibit the marriage of priests, and to deny to the laity the use of the cup in the Sacrament. This last innovation in particular was most strenuously resisted by many, both of the pastors and people, and by none more zealously or successfully than by John Militsch, a learned and pious minister of Prague, whose fearless exposure, both from the pulpit and the press, of the abuses of the Church of Rome, influenced many, both in Bohemia and in other countries, to withdraw from her communion. It is not a little remarkable, that at the very period when Militsch, aided by several other witnesses of the truth, were thus opposing in Germany the corruptions of Popery, John Wickliff, that "morning star of the reformation," was engaged in the same way in England, and by his writings, particularly by his translation and expositions of Scripture, sowed those seeds of reformation, which, in a century after, ripened into so glorious a harvest.

An interesting account is given by the writer of this narrative of the evangelical labours, persecutions, and martyrdom of John Huss, who is considered as the Father of the Unitas Fratrum, which was formed, about thirty years after his death, from among his followers. The council of Constance having wreaked their vengeance on Huss, proceeded to excommunicate all who should continue to profess his doctrines, and, notwithstanding a spirited remonstrance of the Bohemian and Moravian nobles, called on the adherents of the Pope in those countries to unite in the extirpation of heretics. The sufferings of the Hussites now commenced; they were spoiled of their goods, cast into prison, many of them thrown into the deep shafts of mines, and many drowned or burnt in a cruel manner. The Emperor Sigismund, who succeeded to the crown of Bohemia, in 1419, undertook their complete suppression, on which the Hussites adopted the desperate resolution of defending their faith by the sword, and a war followed, which lasted for thirteen years, and was carried on with dreadful cruelty by both sides. The Hussites began at length to differ among themselves. The great body of them contended only for the use of the cup in the Sacrament; and that being conceded to them by the Pope, they were induced to acknowledge his supremacy, and submit to his spiritual dominion. In a short time, however, even this concession was revoked. The genuine followers of John Huss now stood alone, a small and despised flock. They had never approved of the war against the Emperor, being confident that God would support his cause without carnal weapons. The Archbishop of Prague, Rokyzan, though he shewed himself on several occasions ready to sacrifice both duty and conscience, in order to gratify his ambition, was convinced of the uprightness and integrity of this people, and procured leave for them

to form a settlement in Litiz, on the borders of Silesia and Moravia, where they might enjoy the free exercise of their religion. Here their numbers increased so fast, that in a short time they occupied several villages. They chose some upright clergymen to be their pastors; regulated their doctrine and discipline according to what they conceived to be the rules and practice of Jesus and his Apostles; adopted the appellation of *Unitas Fratrum*, or *United Brethren*, comprehending under that name all who adhered to them in Bohemia and Moravia; and bound themselves to observe a more rigid discipline, to suffer all things for conscience' sake, and to defend themselves, not by force of arms, but by prayer and calm remonstrance.

Their peace was of short duration. The Brethren in Bohemia and Moravia were denounced, not only as heretics, but as secret conspirators; and although they fully established, on their examination, the falsehood of the latter charge, they were nevertheless abandoned by the King to the fury of their enemies, on the ground that he was bound by his coronation oath to extirpate heretics. They were declared outlaws, and driven from their possessions. Many died with cold and hunger, and many were put to the rack, quartered, or burnt. The rest were obliged to conceal themselves in mountains and forests, where they assembled, from time to time, for the purpose of social worship, and to consult how they might best maintain among themselves the pure doctrines, discipline, and practice of the Gospel. One of the chief subjects of their solicitude was, how to obtain a regular supply for the pastoral office of men episcopally ordained. To obviate this difficulty, three of their ministers who had received ordination, were consecrated Bishops of the Unitas Fratrum, by Stephen, a Bishop of the Waldenses, who inhabited the Austrian territory, and who traced the succession of their Bishops from the days of the Apostles. "Some time after this event," continues the author of the narrative, "a persecution arose against the Waldenses in Austria, by which they were totally dispersed, and their Bishop, Stephen, burnt at Vienna. Thus the wonderful providence of God had spared this last Bishop of the Waldenses, until he transmitted regular episcopal ordination to the brethren."

No sooner was it known that the Brethren had Bishops of their own, than the persecution which had subsided for a time, was renewed with increased fury, and it continued with occasional intermissions, till the middle of the seventeenth century. The account given of the sufferings which they endured during that period, and of the heroic fortitude displayed by many of the sufferers, is both affecting and edifying. One example shall suffice.

"After some others had suffered, Baron von Kapplich was brought forth. He was a venerable man, eighty-six years old, who had served both the Emperor Rudolph and his successor in several high offices of state, with great honour. After sentence had been pronounced, he addressed the protestant minister who visited him, thus; 'To the world my death will appear ignominious, but it will be glorious in the sight of God. I suffer for his gospel's sake, and therefore he will in mercy cause my death to be acceptable and precious in his sight. When I heard my sentence, my poor weak flesh indeed began to tremble, but now, by God's grace, I feel not the smallest dread of death.' On the day of execution he ordered his servant to dress him in his finest linen, and turning to the minister, said; 'I am putting on my wedding dress.' The minister answered; 'How much more glorious is the robe of Christ's righteousness to your soul!' To which he replied; 'Yes, certainly; but yet I will also appear outwardly well clothed, in honour of my eternal bridegroom.' He was then summoned to the scaffold; upon which he exclaimed; 'Be it so, in the name of God; I have waited long enough!' His servants assisted him to rise from his chair, and led him gently to the place of execu-

tion. Being extremely weak in his knees, and having some steps to descend, he prayed fervently to God, that he would strengthen him, and not suffer him, by falling, to become a laughing-stock to his enemies. He had likewise sent to request the executioner, that he might sever his head from his body immediately upon his kneeling down, lest, if he delayed, he should fall through infirmity. But the good old man stooped so much in kneeling, that the executioner would not venture to strike; which the minister observing, he called out to him; 'My Lord! you have commended your soul to Christ, raise now cheerfully your hoary head, and direct it towards heaven.' He then exerted himself to lift up his head as high as he could, and while he exclaimed, 'Lord Jesus! into thy hands I commend my spirit,' it was struck off at one blow, and fixed upon a pike over the city gate." (p. 116—118)

The eleventh chapter is employed in giving a view of the regulations and discipline of the Unitas Fratrum, which the writer candidly admits to be unsuitable to the circumstances of the mixed multitude of which an established Church consists. There is no Church, however, which ought not to expect and require, in common with the *United Brethren*, "that every house, but especially that of the minister, should be a temple of the Lord, in which the father of the family performs daily worship." It is greatly to be feared, if a strict scrutiny were to be instituted, no small number of the ministers of the Church of England, to say nothing of the laity, would be found to disappoint this reasonable expectation.

Another chapter, the fourteenth, is occupied with an account of the failure of the endeavours used by the brethren, to effect an union with the German protestants at the time of the reformation. But though their endeavours were unsuccessful, they received from the principal reformers, Luther, Calvin, and Melancthon, the most decided testimonies of approbation.

"Being of one mind," observed the last mentioned divine, in a letter which he wrote to them. "*Being of one mind the essential doctrines* of Christianity, let us receive each other in love. No difference in religious forms and ceremonies shall disturb or alienate our affections. The strict observance of discipline in your Church pleases me much. Would to God it could be better attended to among our people. Concerning my good will towards you, I beg you to think thus, that I desire from my heart, that all those who love the gospel, and wish that the name of Jesus Christ may be extolled and made known, may embrace each other in brotherly love, bear with each other, and altogether give diligence, that their doctrine may promote the glory of Christ, that by hatred and grievous disputes among themselves, they may not ruin their own cause." (p. 90, 91.)

Would to God that the Catholic spirit of Melancthon were more prevalent in the Church at the present day!

We cannot dismiss this little volume, without remarking, that we have been both pleased and instructed by it, and that we look forward with pleasure to the appearance of the sequel of the narrative, in which the Editor has promised to favour the public with a history of the missions of the Brethren to Greenland, the West Indies, &c.

As a composition, we have little to say in praise of the work before us. Its pretensions in this respect, however, are so modest, as to disarm criticism. The praise to which it is justly entitled, is that of simplicity, piety, and, as we believe, fidelity; which it will be allowed is no mean praise. At the same time we are of opinion, that the narrative would have been improved by the omission of two or three prophetic visions, respecting the rise and progress of the Unitas Fratrum, which make their appearance in different parts of the work. Even if we could receive without any feeling of doubt or hesitation, the account here given of those visions, it could add nothing to the respect and veneration with which we have always been accustomed to contemplate this truly evangelical and exemplary body of Christians.

An Account of the Life and Writings of James Beattie, LL. D. late Professor of Moral Philosophy and Logic, in the Marischal College and University of Aberdeen, including many of his original Letters. By Sir WILLIAM FORBES, of Pitsligo, Bart. one of the Executors of Dr. Beattie. Edinburgh, Constable. London, Longman and Co. 1806. 2 vols. 4to. pp. 409 and 431.

In giving our general sentiments of this work, we shall be brief. Speaking from our own feelings, though we must complain of it as occasionally dull and tedious, yet we must characterize it as on the whole an interesting melange. Of Dr. Beattie himself, almost all the information afforded us is conveyed by his own letters to the author, and other literary friends. To the author, or, more strictly speaking, the editor, we are indebted for little more (besides the judgment which he may have exercised in the selection of the letters here given to the public, and which is not entitled to unmixed praise) than the notes copiously dispersed through both volumes, and which chiefly consist of biographical notices of contemporary literati, the common acquaintance of Dr. Beattie and Sir William Forbes. The variety and entertainment of the work are materially increased by the insertion of letters from several personages of high consideration both for rank and talents to Dr. Beattie; of which those of the celebrated Mrs. Montague, and of the present Bishops of London and Worcester, will probably most excite the curiosity of readers in general.

But by this time it is probable that the far greater part of our readers have either seen the work itself, which is now before us, or some of the many reviews of it which have been already given to the public; and in either case, any information we could offer them as to its contents, or literary merits, would come too late. Our proper province, however, as Christian Observers, is still open to us, and within the limits of that province we propose to confine our present observations.

It was impossible to open the volumes before us without considerable anxiety. To Dr. Beattie the world has long looked up as a friend and champion of the Christian cause. His private character was as amiable as his writings were respectable, and the combined influence of both has conferred upon him a degree of celebrity, which cannot fail to give very considerable weight to his opinions, not only on subjects of general learning, but more particularly in religion. How will such a man decide on this and the other important point of Christian doctrine? To what views of the Christian temper and character will he lend his influence? Will the sentiments disclosed, and the model of conduct exhibited in his correspondence, be such as to sanction the fashionable morality, that combines a worldly spirit with the practice of Christianity? Or, will the whole weight of his authority be thrown into the opposite scale, so as to raise the tone of Christian morals in the nation, and thus aid the efforts of those who labour for the establishment of that serious scriptural religion, which the primitive Church exemplified, and which, at the era of the reformation, revived and flourished throughout protestant Europe? These were questions which naturally offered themselves to our minds, and excited our principal interest in sitting down to review the life of Dr. Beattie. The result has been truly mortifying. In making this confession, we are aware, that we must encounter the sneer, or the indignation, of all those who may be more disposed to make the character of such a man as Dr. Beattie their standard of Christianity, than that of our Lord and his Apostles. We shall be accused of presumption, of fastidious rigour, perhaps of the affectation of superior sanctity, in venturing to censure the religious opinions or practice of so respectable, and on many accounts so

estimable a person. But we should ill discharge the duty imposed upon us, by the title of our work, were we to be restrained by such considerations from freely declaring our minds Nay, the more respectable and estimable the object of our strictures confessedly was, the more indispensable does this duty become, because the greater is the danger, lest his name and his example, if not counteracted, should be of pernicious and extensive influence.

With regard to the religious principles of Dr. Beattie, were it not for a passage or two, which, after long reading in the volumes before us, at length met our eye, and which will be noticed in their proper place, little evidence would have been furnished, either by his own letters, or the information of his biographer. An air of piety is often indeed diffused over his thoughts and observations on men and things, but it is a piety vague and undefined. It is marked by so little reference to any of the distinguishing articles of the Christian creed, that we should even have been sometimes at a loss to conjecture (had not our previous knowledge of Dr. Beattie's writings supplied the information) whether the religious spirit that guided his pen were that of a sincere believer in Revelation, or that only of a sober, respectable Deist. A zeal for the truth of the Holy Scriptures is indeed manifested, whenever the character or writings of its opposers come into view; but that zeal is not extended to the *contents* of the sacred volume. We are left to acquire all our knowledge of those contents, and to take our estimate of their consequence and value, from other sources. For any thing that appears to the contrary, through many a letter, and many a page, Dr. Beattie might have been supposed to be yet in ignorance what that book contained, of the authenticity of which he is so strenuous an advocate. Of those transient glimpses which are occasionally afforded us of his private opinions, whether on doctrinal or practical points, we shall proceed to notice a few that are the most striking; and in which his deviation from the purity and simplicity of the Christian rule appears to us to be important, and to merit serious animadversion.

In a letter to Dr. Ogilvie, containing a criticism on the novel of Clarissa, Dr. Beattie endeavours to obviate the objection sometimes brought against Richardson, that he has made his heroine too perfect a character to be properly proposed for our imitation; and doubtless some of his remarks on this head are extremely judicious. But we lament to see in the general strain of his strictures too evident indications, that the great Christian doctrines of original sin and of divine grace were either no parts of his private creed, or, if speculatively acknowledged by him, were at least very superficially understood, and were not traced out in his mind to their appropriate and practical consequences.

"What height of excellence," he observes, "even a human soul may arrive at, we cannot ascertain, till we have left no experiment untried. One, who had never seen the tricks of a wire dancer, would be apt to ridicule as fabulous the first accounts he should hear of those astonishing feats, of which long application and unwearied industry make these performers capable. Who can tell, what happy, what glorious effects might be produced, were an equal proportion of industry applied to the regulation of the passions, and the strengthening and improving the reasonable powers! Let not then the novelist be censured, if his hero or heroine be possessed of a proportion of virtue superior to what we have discovered in our acquaintance with mankind; provided the natural genius inherent in the hero or heroine, assisted by the improvements of the happiest education, be sufficient to render their virtues at least probable. Nature, we must remember, had endowed Clarissa with a genius of the most exalted kind, and a temperament of soul formed to receive the impressions of virtue." (p. 42, 43.)

Of such a temperament of soul we certainly read nothing in the Scrip-

tures, nor can we well conceive how the supposition of its existence will agree with the testimony there given of man; and given of him by his Maker; that "the imaginations of the thoughts of his heart are only evil continually." Certainly neither this declaration, nor any of the very many other passages of the inspired writings which contain a similar representation, are delivered in terms that will allow of an exception being claimed on behalf of such favourites of nature as Clarissa is said to have been. "There is *none* righteous, no not one"—"*all* have sinned and come short of the glory of God"—and accordingly "the Scripture hath concluded *all* under sin." This is the Christian doctrine of man's state by nature, and we are sorry to see, from a Christian professor, any thing like an admission of a contrary and incompatible doctrine. With equal regret we perceive the application of "human industry to the regulation of the passions, and the strengthening and improving the reasonable powers," treated as adequate to the production of rare and extraordinary virtue. Surely the man who can write in this manner, must have meant by *virtue*, something very different from that "holiness, without which no man shall see the Lord;" the various useful and amiable qualities comprised under which term are all referred in Scripture to an higher origin than any human energies, and are therefore appropriately named "the fruits of the Spirit."

Where the doctrines of which we have been speaking are not held closely in view, and applied practically to the heart, we always look for a proportionable deficiency in the prime Christian grace of humility, as the inevitable consequence. And our expectations on this head were but too soon realized in the case under examination. At p. 74, we meet with the following expressions in a letter to Sir W. Forbes.

"I hope you will pardon me, if I cannot return such an answer to your letter as it deserves. I want words to express how much I value your friendship. Allow me to assure you, that I am not one of the ungrateful, nor (if good intentions can confer any merit on a character) one of the undeserving. The friendship of the good is the object of my highest ambition: if I cannot lay claim to it, I shall at least approve myself not entirely unworthy of it. Let me be tried by my conduct, and if I shall ever give a good man reason to be ashamed of owning me for his friend, then let my name be despised to the latest posterity." (p. 74.)

Surely these are expressions savouring less of that self-knowledge and self-diffidence which become a creature "born in sin," and who is "insufficient even to think any thing as of himself," than of that spirit of pride and self-importance which induced a Heathen to say, "For my goods I am indebted to the gods, but my virtue I owe to myself." How dissimilar to this is the language of those wise and pious persons, whose sentiments of themselves are handed down to us by the sacred penmen, in such petitions and declarations as these.—"Hold thou me up, and I shall be safe." "In my flesh dwelleth no good thing." "By the grace of God I am what I am."

How low Dr. Beattie's estimate of virtue was—how much lower, at least, than the scriptural standard—we have already seen. The following language used respecting the celebrated Mr. Hume, in a letter to Dr. Blacklock, confirmed this view, and ought not, we think, to escape animadversion.

"One gentleman," says he, "a friend of your's, I shall have occasion to treat with much freedom. I have heard of his virtues. *I know he has many virtues*; God forbid I should ever seek to lessen them, or wish them to be found insincere; I hope they are sincere, and that they will increase in number and merit every day. To his virtues I shall do justice; but I must also do justice to his faults, at least to those faults which are public, and which, for the sake of truth and of mankind, ought not to be concealed or disguised." (p. 135, 136.)

But Dr. Beattie shall, in this instance, be his own corrector. In this very letter (with what consistency, let the reader judge) he justly censures the complimentary style of Drs. Reid and Campbell, in their controversies with this self-same philosopher, and rather indignantly remarks, "I could not conceive the propriety of paying compliments to a man's heart, at the very time one is proving, that his aim is to subvert the principles of truth, virtue, and religion." And yet, by the reprover's own concession, it now appears, that this "subverter of virtue" was nevertheless "a man of many virtues;" and therefore on the whole, as we are entitled to conclude, in Dr. Beattie's opinion, no less than in that of Drs. Reid and Campbell, *a virtuous character*. But what a paradox then is here presented to us—a virtuous man, whose aim is to subvert the principles of virtue! Why did not Dr. Beattie acknowledge him to be also a religious character, seeing he has charged Mr. Hume with no greater delinquency in this respect than in the other? If a man may be destitute of the *principles* of virtue, so destitute as even to endeavour their subversion, and yet be a man of many virtues; we cannot see why a man may not be equally allowed to possess many religious dispositions, though he shew himself precisely in the same way to be the determined foe of all religious principle. Yet the absurdity of this latter admission would be too glaring to suffer any man either to think or utter it; while, perhaps, by venturing to question the propriety of a concession exactly similar in all respects, we shall be exposed to the charge of illiberal and narrow-minded prejudices. But are not virtuous principles as essential to the formation of a virtuous character, as religious principles to that of a religious character? May a man have *many virtues*, but *no virtuous principles?* However great the folly of such a disunion may appear, when formally proposed, we are persuaded that it will be found to enter into the vague notion generally entertained of virtue in the world, and to produce the most pernicious consequences. This being the case, we trust we shall be excused for endeavouring to detect and expose it. Men learn to think of virtue as residing in actions only: thus they come to give and to take credit for many actions as virtuous, the principles of which they nevertheless dare not examine; being secretly conscious, that, if examined, they would be found to wear much more the complexion of vice than of virtue. In the vain, unthinking part of the world, we are prepared to witness such bad logic, coupled with such bad morality; but in a grave professor of moral philosophy, it is strange indeed, and not more strange than it is melancholy. Besides, such language as that before us sanctions the separation of virtue from religion, which we regard as one of the great heresies of the age; and such a sanction as that of Dr. Beattie, we lament that it should receive. Mr. Hume would have known how to avail himself of the compliments here paid to his virtues. Allow the infidel, that true virtue may exist where all religious principle is outraged, and his work, if he knows how to make good use of the materials thus furnished him, is more than half accomplished.

In a letter to Sir W. Forbes, Dr. Beattie writes thus:

* * * * * "The Christian religion, according to my creed, is a very simple thing, intelligible to the meanest capacity, and what, if we are at pains to join practice to knowledge, we may make ourselves thoroughly acquainted with, without turning over many books. It is the distinguishing excellence of this religion, that it is entirely popular, and fitted, both in its doctrines and in its evidences, to all conditions and capacities of reasonable creatures—a character, which does not belong to any other religious or philosophical system, that ever appeared in the world. I wonder to see so many men, eminent, both for their piety and for their capacity, labouring to make A MYSTERY of this divine

institution. If God vouchsafes to reveal himself to mankind, can we suppose, that he chooses to do so in such a manner as that none but the learned and contemplative can understand him? The generality of mankind can never, in any possible circumstances, have leisure or capacity for learning, or profound contemplation. If, therefore, we make Christianity a mystery, we exclude the greater part of mankind from the knowledge of it; which is directly contrary to the intention of its author, as is plain from his explicit and reiterated declarations. In a word, I am perfectly convinced, that an intimate acquaintance with the scriptures, *particularly the gospels*, is all that is necessary to our accomplishment in true Christian knowledge." (p. 139, 140.)

We cannot but regret, that Dr. Beattie, after stating that Christianity, according to his creed, was a very simple thing, had not given us, as it was natural to expect, at least the outlines of that creed. No obscurity might then have been left on the sentiments which he has here professed; and which, through this defect, are sufficiently equivocal to induce us to offer some observations on them, by way of obviating a very pernicious interpretation to which they are liable in their present unguarded form. It is, without doubt, one great excellence of Christianity, that it is so simple and intelligible as to be equally fitted to the comprehension of the unlearned as of the learned. "To the poor the gospel is preached," is an appointment, the wisdom and benevolence of which carries internal evidence of the source whence it originated. But of this concession, the adversaries of those doctrines which we conceive to be not only component parts of the Christian system but its most essential and vital parts, have always been forward to avail themselves; and the inconsiderate have been, at all times, so easily misled by the specious artifice which makes truth itself a cloak for error, that our jealousy is naturally excited when we find the subject handled in so loose and vague a manner as it is in the passage before us. Simplicity and mystery, in the writings of Socinians, are artfully set in opposition to each other, and the unexplained language of Dr. Beattie, in this place, certainly appears to lend too much countenance to this unfounded and mischievous representation. So far is it from being true, that simplicity and mystery are incompatible, that in all the works of God we find them constantly united, so that what is simple in one view, is also mysterious in another. And in this respect a striking analogy subsists between the natural and the spiritual systems. The world was made, as the Bible was written, for men of all circumstances and conditions, and every thing, therefore, in the former, as well as in the latter, is simple and intelligible as to its practical qualities and uses, so far at least as it is essential to the general preservation and comfort of the species. The most unlearned know enough of the properties of light and air, and fire and water, to govern those ordinary operations of their industry and skill, on which life and health depend. And how much is it that the learned understand, in any of these instances, beyond the obvious matter of fact which constitute the useful knowledge of the poor? As to the real interior nature, and first principles of things, absolutely nothing at all. By making more experiments than the poor have leisure, or skill, or money to make, they have indeed learnt to combine and diversify, in a more complicated manner, the apparent properties of these sensible agents, so as to render them productive of a greater variety of effects, some amusing only, but others undoubtedly beneficial, than they would otherwise have been known to possess. But as to the *modus existendi*, or even the *modus operandi*, all is mystery to the wise, no less than to the foolish; and the ploughman or the mechanic is just as competent to tell us what the sun *is*, or *how* he shines, or *how* vegetation is produced on the surface of the

earth, or how metals are formed in its bowels, as the astronomer, the naturalist, or the chemist.

Just so it is in matters of religion. And here it will be necessary to refer only to one example, in order to shew the absurdity of concluding against the truth or importance of any doctrine, merely because it involves mysteries—we mean the being of a God. Every reader will make the application for himself, and must feel the full force of the illustration, without a word more from us.

We beg leave, however, still to detain our readers, while we notice another part of the quotation here under review. "In a word," says Dr. Beattie, "I am perfectly convinced, that an intimate acquaintance with the Scriptures, particularly the Gospels, is all that is necessary to our accomplishment in true Christian knowledge." To this proposition, as it respects the Scriptures generally, we have no inclination to object; although we are of opinion, that in order to "our accomplishment in true Christian knowledge," there must be superadded to an "intimate acquaintance with the Scriptures," an experimental acquaintance with the effects which the truths there revealed are intended to produce: but the preference here given to the *Gospels* in the attainment of Christian knowledge, seems (perhaps without any such intention on the part of Dr. Beattie) to carry an implication to the reader's mind, disadvantageous to other parts of Scripture, and calculated to weaken his sense of their authority and obligation. Dr. Beattie was no Socinian, but we could have wished that he had not adopted and propagated a sentiment which is one of the strong holds of the Socinian heresy. We have heard the same sentiment indeed from men who did not avow themselves Socinians. It is, we conceive, one of those loose notions in religion which float about the world, through the currency given them by such men as Dr. Beattie, and by sanctioning which, even the orthodox betray unwittingly their cause into the hands of its enemies. We have heard in conversation an argument from St. Paul's Epistles repelled, and that by a man of a very similar character, in all respects, to Dr. Beattie, precisely in the following terms: "St. Paul indeed seems to hold that opinion, but, for my part, I content myself with drawing all my notions in religion from the four Gospels." We believe it is with an evil eye towards the Epistles of the Apostles, and those in particular of St. Paul, that this sort of invidious distinction is almost always set up. Its abettors have no particular quarrel with the Old Testament, but there are certain doctrines, which, for obvious reasons, are not so fully and particularly insisted upon in the Gospels, as in the other parts of the New Testament, which it pleases them to dislike, and of which they find this a ready and decent mode of ridding themselves. We shall take the opportunity, which is now afforded us, of making a few observations on this fruitful source of error.

Those who profess a superior or exclusive attachment to the four Gospels, must assume, in order to justify that preference, either that the Gospels furnish all the religious instruction of which we have need, and, consequently, that being sufficient for all the purposes of a Divine Revelation, the other Scriptures are superfluous:—or that the authority of that portion of the Sacred Volume, as containing the immediate declarations and decisions of Jesus Christ himself, is *more* to be relied upon than that of the apostolic writings: it is more safe, they think, to learn from the master than from the disciple. One or both of these assumptions, it is plain, must orm the ground of their preference. In combating their views, therefore, we have only to subvert the foundation on which they rest, and the superstructure will fall of course. What is then the fact, as to the first of these positions? Is the fair presumption, primâ facie, in favour of its truth, or

against it? Surely, the irreverence of treating any portion of divine revelation as useless and superfluous, might sufficiently startle the mind of any serious man; nor can we well conceive, how any person, who sincerely believes the inspiration of all the Scriptures, should for a moment cherish the sentiment we are opposing. But, this consideration apart, let it only be recollected, how gradually, from the first era of recorded revelation, to the incarnation of the Messiah, the promises of his coming, and the prophecies which described his person and his mission, became more and more full and explicit. Let it be recollected also, how "gross and dull of hearing" this great author found the Jewish nation at his coming, as their prophets had foretold and the gospels bear witness, insomuch that he was constrained to speak to them of the mysteries of his kingdom in parables; as we instruct children by tales and fables, which communicate elementary truths, and by exciting a habit of attention, prepare the mind for maturer attainments in due time. Let it be further remembered, in how great a degree the disciples themselves of Christ, during his whole personal residence on earth, were subjected to the prevailing prejudices of their countrymen, by which it cannot be doubted that they were proportionably incapacitated for rightly apprehending the sublimer lessons of their beloved master's school, so hostile to their fond hopes of worldly advancement and distinction. Let all these things be remembered and duly weighed, and a strong presumption will surely arise out of the premises, supported at once by analogy, by the reason of the case, and by matter of fact, that our blessed Lord, who ever adapted his instructions to the capacities of his hearers, did not so fully and perfectly explain, in his discourses, either to the people or to his immediate disciples, all the great truths of his religion, as to preclude the propriety and necessity of a still more ample exposition of them after his departure from the world. And that this was the case, we are not left to conclude, merely by a rational deduction from known circumstances; but the presumption those circumstances afford is elevated to certainty by the express testimony of Jesus Christ. "I have yet many things to say unto you, but ye cannot bear them now"—was one of the last declarations which he addressed to his special followers before his departure from the world; to reconcile them to which departure, he adds, "Howbeit, when he the Spirit of truth is come, he will guide you into all truth." This passage, we conceive, is decisive of the point in question, and at the same time assigns the reason of it; and we can only express our surprise how, with this text of Scripture standing full in sight, any man can have embraced the opinion, that the discourses of our blessed Lord, recorded by the Evangelists, are such a complete and full institution in Christian doctrine, as renders the subsequent revelations superfluous. If his own family were not yet prepared for so perfect an initiation, much less was the nation at large; and the whole of the personal ministry, therefore, of the founder of our religion, is unquestionably to be regarded, as in some measure preparatory to that more perfect state of things which was to succeed, when the dispensation of the law should be finally abolished, and that of the Gospel established in its stead. He then who says, I am content to learn all my religion from the Gospels, pays them a compliment at the expence of their truth, and in opposition to their own decision.

Other persons, however, may possibly cherish the same sentiment of preference for the Gospels, under a vague impression, that their authority is more to be relied upon than that of the other parts of the New Testament. They readily acknowledge Jesus Christ as an infallible teacher, but are not disposed to place

equal confidence in the teaching of mere men like themselves. The divine inspiration of the Apostles, if granted, will indeed place their testimony on equal ground, in point of authority, with that of their master; for, in this case, it is not the *men* who speak, but God himself who speaks by them. But then this is a disputed point, and difficult, as they conceive, to be satisfactorily decided! and so may the most obvious truths become by the arts of disputation. Unsophisticated reason, having once admitted the divine origin of Christianity, finds no difficulty. Did Jesus Christ commission his Apostles to propagate his religion; and would he not take care, that they should themselves be well instructed in the doctrine they were to teach to others? Were they to preach the Gospel under this tremendous sanction, "He that believeth shall be saved, and he that believeth not shall be damned?" And can we want any other security, that the men from whom we have received it were worthy of our fullest confidence? To suppose we may be betrayed into error, by implicitly following their instructions, is a tacit impeachment of the divine wisdom, goodness, and equity, and strikes at the foundation of the whole Christian system.

We affirm, however, after all, that he who *really* receives the testimony of Christ, must receive that of his Apostles also. Their testimony is one, and the Epistles are only a larger exposition of the same doctrines which the Gospels contain. Let any of the obnoxious tenets, for the sake of which this invidious discrimination is set up, between the different portions of Scripture: let any of these tenets be the subject of dispute, and we hesitate not to say, that they may be established on the clearest and most direct proofs, deduced from the Gospels, no less than from the Epistles. The only real difference is, that in the former they do not meet us so frequently and prominently as in the latter: they are not so amply discussed, and so distinctly unfolded. In short, they are there taught as the higher and more intricate parts of every system, whether religious or scientific, are *always* taught; the great Teacher contenting himself to give a brief and general view of them by anticipation, and reserving the fuller discussions, till preliminary truths, first learnt and digested, should have qualified his disciples for these last and most important lessons of his religion. Leaving first principles, they would in time be ready to go on unto perfection; no longer babes, who have need of milk, they would then be prepared to receive strong meat, fit for them who are of full age.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—A volume of *Sermons*; by the Rev. H. B. WILSON, M. A. Curate and Lecturer of St. Michael Bassishaw, &c.:—*Ten Sermons*, as preached in Oxendon and Woburn Chapels, by the Rev. W. COCKBURN, M. A. Christian Advocate in the University of Cambridge; in 1 vol. 8vo.:—*An Essay on the Importance of Evangelical Seminaries among Dissenters*, as preparatory to the Work of the Ministry; in 1 vol. 12mo.; by INGRAM COBB:—An Entire New *Chemical Dictionary*; in 1 large vol. 8vo. by Mr. NICHOLSON.

In the Press:—*Sketches in Architecture*; consisting of Original Designs for Cottages and Rural Dwellings, suitable to persons of moderate fortune, with appropriate Scenery; large 4to.; on 20 plates; price 27s. in boards; by Mr. T. D. U. DEARN, Architect to his Royal Highness the Duke of

Clarence :—*Sketches for Rustic Cottages, Rural Dwellings, and Villas*, composed in the ancient English, the Grecian, and Roman styles ; royal 4to. on 33 plates ; price 31s. 6d. in boards ; by W. F. Pocock, Architect :—A Translation of Machiavel's *Prince ;* with Notes, in which it is attempted to prove that Buonaparte has invariably adopted the maxims of that statesman in all his conquests ; in 1 vol. 8vo. ; by Mr. Byertey :—*Comments on the Commentators of Shakspeare ;* by Henry James Pye, Esq. Poet Laureat :—*The Life of the Historian* Thuanus ; in 1 vol. 8vo. ; by the Rev. Mr. Collinson :—The first volume of a new edition of the *Harleian Miscellany ;* by Mr. Park : to be enlarged by two additional volumes:—*A View of the present State of Poland ;* by Mr. G. Bennett ; who has recently visited that country.

The following Works are proceeding at the Clarendon Press ; Wyttenbach's *Notes on Plutarch's Moral Works*, in 4to. and 8vo. to correspond with the edition :—Sophocles, Græcè, cum Notis; Elmsley :—*The Clergyman's Instructor*, being a Sequel to the Clergyman's Assistant :—Also new editions of Davis's Cicero *de Naturâ Deorum ;* Musgrave's Euripides ; Florus ; Homer ; Bp. Butler's *Works*, 2 vols. 8vo. and Shuckford's *Connection*. Last year an elegant and useful work was published from this press :—*Conciones et Orationes ex Historicis Græcis excerptæ, in usum Juventutis.*

M. Chaptal, who some time since occupied the post of Minister of the Interior in France, and resigned that situation to devote himself exclusively to science, has lately completed an excellent work on the *Application of Chemistry to the Arts.* A translation has just appeared, in 4 vols. 8vo.

Mr. Wilson, the Stereotype Founder and Printer, has lately enumerated the *Superior Advantages of his Mode of Printing*, in opposition to some ill-founded strictures on the subject. His statement will probably give our readers a more complete view of the subject, than they have yet seen.

I. The *wear of moveable types*, in Stereotype printing, does not exceed five per cent. of the heavy expence incurred by the old method of printing.

II. The expenditure on *composition* and *reading* is nearly the same by both methods, for a first edition : but this great expence must be *repeated* for *every* succeeding edition from moveable types ; whereas, by the Stereotype plan, it *ceases for ever.*

III. The expence of *Stereotype plates* is not twenty per cent. of that of moveable type pages.

IV. The expenditure on *paper* and *press-work* is the same by both methods ; but it is not incurred at the same time. The old method requires an advance of capital for a consumption of four years ; whereas, by Stereotype, half a year's stock is more than sufficient. It follows, therefore, that twelve and a half per cent. of the capital hitherto employed in paper and press-work is fully adequate to meet an equal extent of sale.

V. A fire-proof room will hold Stereotype plates of works, of which the dead stock in printed paper would require a warehouse twenty times the size : and then *warehouse rent* and *insurance* are saved ; with the additional advantage, in case of accident by fire, that the Stereotype plates may be instantly put to press, instead of going through the tedious operations of moveable type-printing : and thus no loss will be sustained from the works being out of print.

VI. In Stereotype, every page of the most extensive work has a separate plate : all the pages, therefore, of such work must be equally new and beautiful. By the old method, the types of each sheet are distributed, and with them the succeeding sheets are composed ; so that, although the first few sheets of a volume may be well printed, the last part of the same volume, in consequence of the types being in a gradual state of wear as the work proceeds, will appear to be executed in a very inferior manner.

VII. The Stereotype art possesses a *security against error*, which must stamp every work so printed with a superiority of character that no book from moveable types can ever attain.

VIII. Stereotype plates admit of alteration.

IX. Stereotype plates will yield twice the number, at least, of impressions, that moveable types are capable of producing.

X. All the preceding advantages may be perpetuated, by the facility with which Stereotype plates are cast from Stereotype plates.

From the whole it results, that a saving of from twenty-five to forty per cent. will accrue to the public in the price of all books of standard reputation and sale, which Mr. Wilson considers to comprehend three-fourths of all the book-printing of

the United Kingdom. He thinks it fair, therefore, to conclude, that the sales, both at home and abroad, will be considerably increased, and that the duties on paper will be proportionally productive: so that the public will be benefited in a two-fold way by a general adoption and encouragement of the Stereotype art.

Proposals have been circulated for publishing by subscription, a *Portrait of Mr.* WILBERFORCE, dedicated to the Dean of Carlisle, after a picture by the late JOHN RUSSELL, Esq. R A. in the possession of the Dean: which is said to be a striking likeness. Mr. HEATH has undertaken to engrave the portrait in his best style. Price to Subscribers, One Guinea: to non-subscribers the price will be considerably raised.

Mr. CORNELIUS VARLEY has laid before the public some interesting remarks on *Atmospherical Phenomena*, particularly on the *formation of Clouds*; their permanence; their precipitation in rain, snow, and hail; and the consequent rise of the barometer. The inferences drawn by him are:—1. That no cloud can be formed, or exist, without electricity. 2. That no cloud can fall in rain, till it parts with some of its electricity. 3. That, in fine weather, the earth is giving electricity to the atmosphere, by means of vapour; and, in stormy weather, the atmosphere is giving electricity to the earth, by means of vapour, rain, or lightning. 4. That, in fine weather, the clouds are separating; and, in stormy weather, uniting. 5. That electricity is the suspending power in clouds. 6. That dry air is a conductor of heat, but a non-conductor of electricity. 7. That water can exist permanently in four states, and temperately in one only. Two of these are effected by electricity, and three without it. The first electrical state is that of cloud; which is so much changed as to become lighter than air at the surface of the earth: the second is a complete saturation of water with the electric fluid; which produces a transparent and elastic fluid, light enough to float above the highest clouds. The first of the three other states is air: the second is liquid: the third, which is quite temporary, is vapour; for, as soon as the supply of heat whereby it is raised from the earth is withdrawn, it condenses, and returns again to the state of water. A consequence of this theory is, that, when a cloud loses its electricity in an atmosphere below the freezing point, then snow is produced; for the vapours will be frozen in the act of uniting: and particles of moisture united into rain, and passing through a cold region in their descent to the earth, will come down in the form of hail.

FRANCE.

Messrs. PERON and LESUEUR are drawing up a *Narrative of the Voyage of Discovery in the South Seas*, performed from the years 1800 to 1804, in 4 quarto volumes.

AUSTRIA.

The latest statistic report states, that the Austrian Empire contains 11,680 square miles: population, 23,500,000 persons: revenues, 104,000,000 guilders: expenditure, 103,000,000: national debt, 1,200,000 guilders: army, 344,315 men.

From thirty to thirty-five thousand foreigners usually attended the Leipsic fair. Not more, however, than eight thousand were present at the last fair; and most of these were sellers, of whom a considerable proportion did not take money enough to pay their expences.

DENMARK.

A clergyman of Nykoebing, in Denmark, has given the description of a Danish island, hitherto almost unknown. It is called Mors; and is situated on the N. E. part of Jutland, and formed by the great gulf of Linfierd, which penetrates far into the interior of this peninsula. Its population amounts to 81,000; who speak a peculiar language. To the narrative is added a glossary of 400 unknown words.

SWEDEN.

A Swedish naturalist has discovered the smallest animal of the class of Mammalia that has yet been seen. He calls it *Sorex Caniculatus*. It is a kind of earth-mouse.

RUSSIA.

In the course of 1806, among the deaths in this extensive empire, there were—one, between 145 and 150 years of age; one, between 130 and 135; four, from 125 to 130; six, from 120 to 125; thirty-two, from 115 to 120; twenty-six, from 110 to 115; eighty-six, from 105 to 110; one hundred and thirty-seven, from 100 to 105; and eleven hundred and forty-four, from 95 to 100 years of age.

EAST INDIES.

Dr. ANDERSON, Physician-General and President of the Medical Board at Madras, has made public some highly interesting facts respecting the progress of Vaccination in India. He declares that "no

serious alarm has been caused by the small-pox in that vast extent of country which is now subject to Great Britain, in India, since the introduction of vaccine inoculation; nor has the vaccine matter," he says, "although transferred from one human subject to another for four or five years, produced any other disease." The cow-pox, under the direction of the Presidency of Madras, had resisted the test of 1500 variolous inoculations. Some of the native chiefs begin to countenance vaccination, and even submit their own persons to the practice: and Dr. A. entertains little doubt, but "the vaccine lancet will soon be as familiar to the Hindoos, as the plough or the shuttle." There had been 429,821 persons successfully vaccinated, in that Presidency and its dependencies, between the beginning of Sep. 1802 and the end of May 1805; at the expence of 55,865 star-pagodas. Of these, 2816 had been subsequently inoculated for the small-pox, which they all resisted. See Med. and Phys. Journal: July 1807, pp. 540—543. In the same Presidency, from Sep. 1, 1805 to Aug. 31, 1806, there had been 178,074 other persons vaccinated; of whom 101,762 were males, and 76,312 females. Ibid. pp. 544, 545.

CEYLON.

Mr. CHRISTIE, Superintendant General of Hospitals in Ceylon, reports that the number of vaccinated patients in that island, delivered in to him since the introduction of cow-pox in August 1802, amounted on the 30th of June 1806, to 47,523. He calculates that not more than one-half of the inhabitants escaped natural small-pox; and that, of the half that had it, one-third died. He thinks, therefore, that, without overrating the benefits of vaccination, it may be fairly estimated, that, of the 47,523 patients vaccinated, one-sixth of the whole, or 7920 persons, would have otherwise died of the small-pox; which, previous to the introduction of vaccination, was almost every year epidemic at Columbo, and many other parts of the island. See Med. and Phys. Journal: June 1807, pp. 517—520.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Short Epitome of the History and Doctrine of the Holy Bible. By Mrs. Wilson. 1s. 6d.

The Churchman's Remembrancer. Vol. I. 10s. 6d.

Parochial Divinity; or, Sermons on various Subjects. By Charles Abbot, D.D. F. R. S. 8vo. 9s.

Lectures on Systematic Theology, and on Pulpit Eloquence. By the late George Campbell, D.D. F. R. S. Ed.

Seventy Sermons on the Doctrines and Duties of Christianity. By William Joy Young. 2 vols. 8vo. 14s.

Sexaginta Conciones ad Fidem et Usum Christianæ Religionis spectantes, novis Typis accuratè Manuscripta imitantibus mandatæ, a Presbytero Ecclesiæ Anglicanæ compositæ; or, Sixty Sermons written by a Clergyman of the Established Church, printed in the manner of Manuscript, and done up separately for the Pulpit. 3l.

"He grinds divinity of other days
Down into modern use; transforms old print
To zig-zag manuscript; and cheats the eyes
Of gall'ry critics by a thousand arts.
Are there, who purchase of the Doctor's wares?
Oh, name it not in Gath!"

MISCELLANEOUS.

Survey of the County of Gloucester; drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By Thomas Rudge, B. D. Published by Order of that Board. 8vo. 9s.

Survey of the County of Essex; published by Authority of the Board of Agriculture. By A. Young, 2 vols. 8vo. 21s.

Plans, Elevations, and Sections of Hot-Houses, Green Houses, an Aquarium, Conservatories, &c. recently built in different parts of England. By G. Tod, with 27 coloured Plates. 2l. 12s. 6d. fol. bds.

Memoirs of John Lord de Joinville, Grand Seneschal of Champagne, written by himself. Containing a History of Part of the Life of Louis IX. King of France, surnamed St. Louis; including an Account of the King's Expedition to Egypt in the Year 1248; to which are added Notes and Dissertations, &c. The whole translated by Thomas Johnes, Esq. M. P. 2 vols. 4to. 4l. 4s.

Memoirs of the Life of the Right

Hon. William Pitt. By H. Cleland, Esq. 12mo. 5s. 6d.

Memoirs of the Life of the late Right Hon. C. J. Fox, with nine engravings. 5s. 6d.

The Nativity of Napoleon Bonaparte, Emperor of the French, with a Plate. By John Worsdale. 6s. 4to.

Introduction au Lecteur François; ou, Recuil de Pieces Choises; avec L'Explication des Idiotismes et des Phrases difficiles qui s'y trouvent; par Lindley Murray. 3s. bound.

Dialogues in Chemistry, intended for the Instruction and Entertainment of Young People, in which the first Principles of that Science are fully explained. To which are added Questions and other Exercises for the Examination of Pupils. By the Rev. J. Joyce, author of Scientific Dialogues in 6 vols. 7s.

The Companion to the Scientific Dialogues; or, Pupil's Manual in Natural and Experimental Philosophy; containing a complete Set of Questions and other Exercises for the Examination of Pupils in the six vols of the Scientific Dialogues. To which is added a Compendium of the principal Facts under each Department of Science. By the Rev. J. Joyce. 2s.

A Complete Set of New Hydrometrical Tables, exhibiting at one View the Comparative Value of every Strength of Spirits, from 75 per cent. over proof to 50 per cent. under proof on Clarke's Hydrometer. By Peter Jonas. 7s. 8vo. bds.

Notes and Observations on the Part of the History of the British Isles. By Robert Cowper, M.D. F. R. S. Ed. 2s. 6d.

Fragments of Oriental Literature, with a Plate from a Chinese Vase. 8vo. 6s.

The Works of the British Poets, with their Lives; principally written by Samuel Johnson, LL. D. 124 vols. 12l. sewed; or, 61 vols. extra bds. 12l. 12s.

Dialogues on various Subjects. By the late William Gilpin, A. M. 8s.

Sur La Cause des Malheurs de l'Europe depuis 1789, jusqu'en 1807; par M. De L'isle. 2s. 6d.

A Picturesque Representation of the Naval, Military, and Miscellaneous Costumes of Great Britain, in 100 coloured plates. By John Augustus Atkinson. Vol. I. 5l. 5s. royal fol.

The Works of Sir William Jones, with the Life of the Author. By Lord Teignmouth. 13 vols. 6l. 16s. 6d. 8vo. bds.

A Letter to the Rev. the Dean of Christ's Church respecting the new Statute upon Public Examination. By the Rector of Lincoln College. 2s. 6d.

First Lines of the Practice of Surgery; being an elementary Work for Students, and a concise Book of Reference for Practitioners, with such Plates as are essential to the Subject; by Samuel Cooper. 12s 8vo.

Discoveries on the Management of Infants, and the Treatment of their Diseases. By John Herdman, M. D 8vo. 6s. bds.

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Poems. By James Grahame. 2 vols. foolscap 8vo. 14s.

The Poetical Works of Sir William Jones, with the Life of the Author. 2 vols. foolscap 8vo. 10s. 6d.

Suggestions arising from the Abolition of the Slave Trade for supplying the Demands of the West India Colonies with Agricultural Labourers. By Robert Townsend Farquhar, Esq. 2s. 6d,

Caledonia; or, an Account Historical and Topographic, of North Britain, from the most Ancient to the Present Times, with a Dictionary of Places Chronographical and Philological. To be completed in 4 vols. By George Chalmers, F. R. S. and S. A. Vol. I. 4to. 3l. 3s. Imperial, 4l. 14s.

A Tour through Holland, along the Right and Left Banks of the Rhine, to Darmstadt, in the Summer and Autumn of 1806, with numerous and beautiful Engravings. By Sir John Carr. 42s. 4to.

Journal of a Tour through Ireland. By Sir Richard Colt Hoare, bart. 10s. 6d. 8vo.

Travels in the Year 1806, from Italy to England through the Tyrol, Styria, Bohemia, Gallicia, Poland, and Livonia; containing the particulars of the Liberation of Mrs. Spencer Smith, from the hands of the French Police, and of her subsequent Flight through the Countries above-mentioned; effected and written by the Marquis De Salvo, Member of the Academy of Sciences and Literature of Turin, &c. 7s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

In our last we promised to present our readers with an abstract of the last Report made to this Society by its Committee. This promise we now proceed to fulfil.

Notwithstanding the counteraction occasioned by the war, the impulse given by this Society to Religious Associations and individuals on the Continent, still continues to produce a pleasing effect. The circulation of the German New Testament, printed by the Bible Society which was formed at Nuremberg, but which has transferred the centre of its operations, in consequence of the war, to Basle, has been very extensive, chiefly among the Protestants in the Austrian dominions; and it is satisfactory to know that the supply of Testaments has been thankfully received.

The attention of the Basle Committee has been particularly directed to provide a cheap edition of the Bible complete. To facilitate this undertaking, and to enlarge its extent, the Committee resolved to present the German Bible Society with the sum of £300, in addition to a former donation of £200. By this opportune aid the number of 250,000 German Bibles, in clear and excellent types, may be successively furnished at a very cheap rate.

The Society which has been established at Basle, has also purchased 1,500 copies of the French Protestant Bible, partly by its own funds, and partly by the £100. remitted from this Society; and of these copies several hundred have been distributed in Lausanne, Montmirail, Besançon, Strasburgh, and some even in the interior provinces of France.

Though Prussia had unhappily become the theatre of war and devastation, the Prussian Bible Society, encouraged and assisted by the Committee, has actually proceeded in printing a Bohemian Bible; and had, at the date of the last account from Berlin, advanced in this undertaking as far as the Psalms.

A major in the service of his Prussian Majesty, having been apprised that 3,000 copies of the Bohemian New Testament remained for sale in the Hallish Bible Institution, he purchased them at his own expence, and transmitted them to Bohemia for gratuitous distribution.

A correspondence has been entered into with some Protestant Clergymen in Petersburgh, for the purpose of ascertaining the religious state of the Russian Protestant provinces, and a promise has been given, that if a Bible Society should be established for the benefit of those provinces, the Committee would afford them assistance.

The attention of the Committee has also been particularly attracted by information of the great want of Bibles among the Russians in general *; and they have adopted measures for ascertaining how far it may be in their power to supply the deficiency.

In consequence of an application for German Bibles and Testaments to be distributed among the German colonies near the Wolga; instructions have been given to Doctor Knapp at Halle, to send thither 400 Bibles and 200 Testaments.

The Committee having received information of the extreme scarcity of Bibles in Iceland, and at the same time that some respectable persons in Denmark, with a view to supply this deficiency, had resolved to print an edition of 2,000 copies of the New Testament in the Icelandic dialect; were happy to embrace the favourable opportunity of supplying the spiritual wants of Iceland, by increasing the proposed edition of the Icelandic New Testament to 5,000 copies. They have likewise expressed their readiness to assist the printing of the whole Icelandic Bible. By accounts recently received, the last sheet of the New Testament was in the press: and 2,000 copies bound at the expence of the Society, it was supposed, would be ready to dispatch to Iceland by the ships which were speedily to sail. Five hundred copies were to be at the disposal of the bishop of the island †.

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* Four editions of the Russian Bible have been printed, one in the 16th and three in the 18th centuries. These three last editions consisted of about 6,000 copies. What a disproportion to the population of Russia, which is about 40 millions!

† The inhabitants of this island amount to about 50,000, under the care of a bishop and about 200 clergy; and there is

The Committee noticed in their last Report, that under the auspices of the College at Fort William in Bengal, the Scriptures were in a course of translation into the languages of almost the whole continent of Oriental India. To forward this most important undertaking, they resolved to place the sum of £.1,000. at the disposal of the Calcutta Corresponding Committee. By a recent communication from the Reverend David Brown, Provost of the College of Fort William, the Committee are in possession of specimens, partly printed and partly manuscript, of translations into ten of the Oriental languages, among which are the Shanscrit and the Chinese. These translations are in different degrees of forwardness, and to their completion nothing is now wanting, under the Divine blessing, but funds sufficiently ample *.

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reason to believe that the bounty of the Society could not be bestowed on more deserving objects.

Extract of a Letter from a respectable Person in Iceland.

"The common people in Iceland are not behind those of the same description in Denmark, in regard to religious information. This is owing, in the first place, to their great desire for reading and knowledge in general; secondly, to their excellent religious exercises, which are held in every house from Michaelmas to Easter. Among other devotional books, the Bible, and particularly the New Testament, is read before the family in every place where this precious book can be had. It is very lamentable, however, that this is not now to be obtained, even for money. When it happens to appear at an auction, it sells at an enormous price. Never will Iceland forget her dear Stistrup, who, at his own expence, bought and sent to this place a great number of Bibles and New Testaments, to be given away gratis. This has now ceased, however, for the space of 60 years and upwards, and most of these Bibles are now worn out. I remember frequently to have heard the best farmers in the parish warmly contending which of them should have the loan of the Bible which was sent to their parish for themselves and their children. The older edition of the Scriptures are not to be had at all. The printing press in the island is no longer in order; we therefore cannot do any thing to supply this want; and the common people in Iceland will, within ten years, be entirely deprived of this blessed book, which is so dear and precious to them.

"You will see from this, my dear Sir, how infinitely obliged and thankful I and my countrymen will be to the dear brethren who, of their benevolence, offer to favour us with the New Testament in Icelandic. The number of copies that would be necessary I will not take upon me to determine. Your letter, however, gives me occasion to mention that in Iceland there are 305 parish churches, and about 47,000 inhabitants."

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* Mr. Brown's letter is as follows:

"I believe no plan for the diffusion of true religion was ever formed, from the beginning of the world, that embraced so wide a scope, or met with such general approbation, as that of the British and Foreign Bible Society.

"On coming down this morning from Serampore, I requested the missionaries to send me a few specimens of their labours, whether in the press or in manuscript, to be forwarded to you by the packet which closed this day. They have sent me the following: 1. Shanscrit. Two first Gospels will be ready by the end of this year. 2. Bengalee. This is a new and most admirable translation of the whole Scriptures. 3. Mahratta. The four Gospels are printed off. 4. Orissa. A sheet from the press not corrected. This work is in great forwardness. In manuscript: 5. Telinga. 6. Shanscrit Hindoostanee. 7. Dilki Hindoostanee. 8. Gurcrattee. 9. Persian. (Book of Psalms is finished.) 10. Chinese.

"Mr. Professor Lassar has sent me three Chinese specimens, with a letter in the same language, the work of his own head and hand.

"As the above little specimens are the hasty production of this morning, I do not recommend them to severe criticism, but Mr. Lassar is a thorough Chinese, and will do the great work of translating the Scriptures into that language, if it pleases God to spare his life five or six years. He reads every thing in the language as readily as you do English, and writes it as rapidly.

"The other manuscript specimens are in a rough state, and not fit to be submitted to critical inspection.

"The Shanscrit and Chinese (apparently the most difficult of access) are discovered to be the most practicable of all the languages yet undertaken.

"The first answers to Greek, as face

The Committee, in consideration of this intelligence, have increased the original donation by the addition of another £.1000.

A proposal having been made from the Edinburgh Missionary Society, to assist them in procuring Arabic types and a supply of paper for printing an edition of the New Testament in the Turkish language, under the direction of their missionary Mr. Brunton, at Karass on the borders of the Caspian Sea; and this language appearing to be spoken from the banks of the Wolga to the borders of the Euxine; the Committee resolved to supply a fount of Arabic types, and also paper sufficient for 5,000 copies of the proposed Testament. To the adoption of this resolution they were partly influenced by the consideration of the liberality of their brethren in Scotland; but chiefly, by the prospect of furnishing the Christian Scriptures to a people occupying so large a portion of country, and living under the degrading dominion of Mahommedan superstition.

The Committee farther state, that in the course of the year, the British soldiers at the Cape of Good Hope, the inhabitants of Newfoundland, Halifax, and Nova Scotia, the settlers at Van Dieman's Land, the French at St. Domingo, the Spaniards at Buenos Ayres, the colonists of New South Wales, and some of the distressed Protestants in Mecklenburg, have been, or are in a course of being supplied by the funds of the British and Foreign Bible Society, in a greater or less degree, with the means of spiritual knowledge in their respective languages. In addition to the 2,000 copies of the Spanish New Testament which they had printed chiefly with the view of supplying the prisoners of that nation in this country: a further impression of 3,000 copies is now nearly finished. The printing of an edition of the Scriptures in the Calmuc and Arabic dialects is also under their consideration.

The completion of the Welsh New Testament was noticed in the former report. The mode in which it has been executed has obtained very general approbation. The Welsh and Gaelic Bibles are also in a very advanced state of progress. Various editions of the New Testament in English, and two of the entire Bible, have also been printed at the expence of the Society, in a manner which the Committee trust will be deemed satisfactory. That a still greater number of copies has not yet been completed, has been owing to circumstances which it was utterly out of their power to controul, but which it is probable will now be removed.

It has been the care of the Committee to supply Societies or individuals with the Holy Scriptures, for circulation or use, upon terms adapted to their circumstances. The association at Dublin "for discountenancing vice," &c. and "the Bible Society" at the same place, have been accommodated with grants of Bibles and Testaments to a considerable extent. Two thousand Testaments have also been consigned to the care of a Clergyman in the south of Ireland, to be disposed of at a price subject to his discretion. A gentleman in the north of the same kingdom has been furnished with 1,000 copies at one half the original cost, for distribution among the poor; and a member of the Committee has also received an equal number on the same terms, for the use of Sunday schools in different parts of that country. Of the successful manner in which these copies have been distributed the Committee have received very gratifying accounts.

By the benevolent assistance of individuals, the Committee have had the gratification to furnish copies of the New Testament, and occasionally of the whole Bible, to the convicts at Woolwich; the prisoners in Newgate, and other jails; the German soldiers and seamen at Margate, Gosport, Guildford, Dublin, and other places; the Sea Fencibles on the Essex coast; and the French and Spanish prisoners of war. It appeared that 2,410 French prisoners out of the number of 5,178, and 800 Spanish prisoners out of 1,700, all at Plymouth, were capable of reading the New Testament in their respective languages, and were also anxious to obtain the means of doing it. With these

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answers to face in a glass. The translation will be perfect, while it will be almost verbal. A Shanscrit edition of the Gospels will be published with the Greek on the opposite page, as soon as we can procure Greek types. You will find the verb in the corresponding mood and tense, the noun and adjective in the corresponding case and gender. The idiom and government are the same: where the Greek is absolute, so is the Shanscrit; and in many instances the primitives or roots are the same. This will exhibit a curious phænomenon to the learned in Europe.

"While I am writing, Mr. Carey has sent to the College, for the Honourable Court of Directors, 40 copies of his Shanscrit Grammar, just published, containing 1014 pages in quarto."

means they have been supplied. The anxiety of the Spanish prisoners to obtain the New Testament, exceeded all conception; many sought them with tears and earnest intreaties; and although the number was nearly enough for all, they could scarcely be pacified until their wants were individually gratified. "I have witnessed," says a correspondent, "the most pleasing sight my eyes have ever beheld; nearly a thousand poor Spanish prisoners sitting round their prison walls reading the word of God, with an apparent eagerness, that would put many professing Christians to the blush!"

The New Testaments voted to the convicts at Woolwich were also most cordially received by them *. To each mess a Testament has been allotted.

For the benefit of the poor Welsh residing in England, Welsh ministers who are not subscribers to the institution, are allowed to purchase Welsh editions of the Scriptures at reduced prices, for their use.

It has also been determined to furnish such supplies of Bibles and Testaments as can be spared, at the cost prices, to "the Naval and Military Bible Society."

The Committee state, that the Funds of the Society continue to increase by the liberal contribution of societies and individuals; and that their valuable collection of books and manuscripts has been further augmented by presents from different gentlemen.

The Committee thus conclude their interesting report.

"It is to the honour of this country, that so many Societies exist in it, for the purpose of supplying the poorer classes with the Holy Scriptures; but it is the peculiar honour of the British and Foreign Bible Society, that its exertions have an unlimited range; and that they are directed to circulate the doctrines of Inspiration amongst foreign nations, whether near or remote; whether Christian, Mahomedan, or Pagan. The spirit of emulation which it has excited on the Continent, and the activity which it has called forth at home and abroad, prove the value of its example, and the power of its influence, in producing effects of the utmost importance to the interests of Christianity.

"To enlarge upon the benefits which may result from an Institution of this nature, must be superfluous to those who feel, how much the happiness of individuals, and the prosperity of nations, depend upon their observance of the doctrines contained in the Holy Scriptures; and their still greater importance with respect to the eternal happiness or misery of mankind. But it must be a gratification to the members of the Society to mark, in the recital which has been submitted to them, the successful progress of the Institution towards the attainment of its object, and the prospect of future utility gradually opening in magnitude and extent.

"Whether the sphere of its operations be measured from North to South, from Iceland to the Cape of Good Hope, and Van Dieman's Land; or from the East to West, from Hindostan and the shores of the Caspian, to Buenos Ayres and the Lakes of North America, the range is immense; and your Committee are fully justified in repeating an assertion in their last report, 'that they see no other limits to the beneficial operation of the institution than that which its funds may prescribe;' because they are so well able to shew the progress of its verification.

"There remains one quarter of the globe, to the native inhabitants of which the assistance of the Society has not yet been extended; although the means and practicability of effecting it have not escaped the consideration of your Committee, and will progressively engage a larger portion of their attention.

"Your Committee allude to Africa, the natives of which having now been relieved, by the legislature of this country, from the bitterest affliction that ever desolated the human race, may be better disposed to respect those doctrines, which inculcate the love of God and Man, since the proof lately furnished of the influence which they exercise over the principles and conduct of those who profess them."

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* *Extract of a letter from Woolwich.*

"I had no sooner made known to the commanding officers of the before-mentioned ships the purport of my visit (which was, that I might have the pleasure of distributing amongst those truly deplorable people the Scriptures, and other religious books) but they readily expressed their gratitude, by saying, '*they were much obliged to any individual, or body of men, that felt themselves interested in behalf of those wretched men; and that any books which might be sent for the use of the convicts, they would use their influence to enforce a proper attention to.*' The second officer of the ship Retribution assured me, that the captain of that vessel had made two attempts to get a supply of the Scriptures for the use of the convicts under his command in vain; consequently my offer was heartily accepted."

THE JEWS.

The Grand Sanhedrim of the Jews, which was convoked at Paris by Bonaparte, have published in the Moniteur, and other papers, their "Decisions" on a variety of points.

Among other things of minor importance, they declare, that "every one professing the religion of Moses, who does not practise justice and charity towards all *who adore the eternal*, independently of their peculiar mode of belief, sins heinously against the law of Moses," and they prescribe as a religious duty, the habitual practice of justice and charity, as commanded in Scripture towards all *who acknowledge God the Creator of heaven and earth*. Whether by this description they mean to restrict the exercise of these qualities to those only who acknowledge or adore God (excluding Atheists and Polytheists) does not very clearly appear. Other expressions which occur under the same head, would seem to imply, that it was intended to include all their brethren of men within the pale of their charities. "Every Israelite in his behaviour to the descendants of Noah, shall love them as his brethren, whatever their religion may be; shall visit their sick, bury their dead, assist their poor, as they would those of Israel; nor is there any act of charity or work of mercy, which they can omit towards them."

The Grand Sanhedrim have also decreed, that it is the duty of Israelites to conform to the laws of the state where they are born and educated; to take an interest in its affairs, to rejoice in its prosperity, and to grieve for its misfortunes: and those born in France and Italy especially, where they are treated as citizens, are religiously bound to regard them as their country, to serve and defend them, and to obey all the laws.

Another of their decisions respects the pursuit of useful professions. The Jews, particularly those of France and Italy, are urged to addict themselves to the culture of the soil, to exercise the mechanical arts, to cultivate the sciences which serve as an introduction to the liberal professions, to adopt the best means for inspiring youth with a love of industry, and inducing them to engage in the exercise of the different arts, callings, and professions, and to acquire landed estates, as a mean of attaching them to their country, and enabling them to renounce odious and despicable occupations.

The deputies from the Dutch Jews, and those from Frankfort on the Main, have been admitted into the Sanhedrim of France and Italy, and have declared their determination to adhere to its decisions. It will doubtless be the policy of Bonaparte to attach to his person and government the whole body of this dispersed, restless, and enterprising people, and to avail himself of their services in promoting his ambitious views. The ready entrance which they obtain into every country of Europe makes them peculiarly fit instruments for this work; and it behoves all the governments which remain in Europe, and particularly our own, to keep a watchful eye on their proceedings.

TARTARY.

The following extract from the Journal of two of the Missionaries of the Edinburgh Society at Karass in Tartary, will throw some light on the singular superstitions prevailing among the heathen part of the Tartar tribes.

"1806. Aug. 30. This morning, about 5 o'clock, we set out to visit a horde of Kalmuck Tartars. We stopped at the tents of one of the chiefs, who received us with great kindness. From this we proceeded to the tent of the princess, who is a widow. Her husband was chief over all the Kalmucks, and died about two years ago. She received us with apparent kindness, and made a signal for us to sit down.

"After a good deal of conversation, chiefly about our journey and the country from which we had come, she ordered one of her attendants to bring us a glass of brandy; after which we had tea served up to us in small wooden bowls, which were very neat and clean. These we admired much more than their contents, for the tea had a very peculiar taste, which, to us, was not at all agreeable. When this was over, she asked Mr. Pinkerton if he had a father and mother in Britain? and on being answered in the affirmative, she immediately asked the reason of his coming to such a distance from them?

"While this conversation was going on, she now and then counted a string of ivory beads, and muttered over something to herself, which we understood was a prayer. Before her there stood a machine, which she repeatedly turned, during the time we remained in the tent. This, we learned, was a *Praying Machine* *. It consisted of a small barrel, about 16 inches in length, and seven or eight in diameter, covered with red velvet, and having within it a

* See Vol. for 1804, p. 603.

number of written prayers. At each end of the barrel was fixed an axle, one of which had a crank, and to it was fixed a string, that made it go round. It was fitted to a frame, which likewise was covered with velvet, and the whole apparatus was set upon a small chest, directly before the princess. When the barrel turns round, it is supposed by these poor ignorant people that the prayers go up to heaven. They likewise have a custom of writing prayers on slips of paper, which they paste on small thin pieces of wood. These they set up on the top of their tents, and as they are turned by the wind, it is imagined that they have a similar effect to the barrel. The princess shewed us the pictures of the gods whom the Kalmucks worship. They seemed to be a representation of the elements of fire, water, air, and earth. They were fixed upon rollers, and wrapped up in silk. After viewing them, we were conducted to a tent, where we found a number of priests. This was their temple, or place of worship, and here we found the images of the gods whose pictures we had seen. These images were about eight or nine inches long, and seemed to be made of silver. They were placed in small boxes, and had pieces of silk about their shoulders. Before them sat two priests, blowing on silver trumpets. After they had blown with them a considerable time, they laid them down, and took up two copper ones of a much larger size, not less than seven or eight feet long, with which they made a very solemn sound; though sometimes they blew with such force, that the sound was too much for us."

IRELAND.

The following paper has been transmitted to us by a respectable correspondent.

"The present uncivilized state of this country, must be a subject of painful reflection to every serious mind. Such is the deplorable ignorance of the southern parts in particular, that it may truly be said, that "darkness covereth the land, and gross darkness the people." In those parts, according to a report made to the British and Foreign Bible Society (page 48) the Bible is a scarce book; not more than one third of the Protestant families being possessed of Bibles; and the Popish families, which are in the proportion of at least ten to one, having scarcely a Bible amongst them, perhaps not one in five hundred families.

"To supply the lamentable deficiency of the means of religious knowledge, and to counteract the growing influence of ignorance and superstition, some zealous clergymen of the Church of England framed a plan for establishing schools, and for educating schoolmasters, of approved integrity and piety, to superintend them. A subscription has been begun for this purpose, and a seminary has been instituted, into which some young men, about the age of 17, of pious dispositions and teachable minds, and who are attached to the establishment, have been admitted. There is a large free school attached to the seminary, in which these young men are practised and instructed in the art of keeping a school and communicating knowledge; and it is intended, that when they shall have acquired an adequate degree of proficiency in this art, they shall be sent to superintend schools in different parts of the country.

"The Society has hitherto had great reason to approve of the conduct and character of the young men whom they have patronized; and they promise to be highly useful in promoting the beneficial design of the institution.

"The expence of each youth for board, clothes, and lodging, is estimated at £.20. a year; and as the Society succeeds in adding £.20. to its funds, another youth will be added to its present number. Some young men are at this time waiting till the funds of the Society are sufficient to allow of their being admitted.

"Another object of this Institution has been to distribute Bibles, either by selling them, at a reduced price, to those who are desirous to purchase them, in certain cases, or by giving them away gratis. In the course of the last two years, 10,000 Bibles and Testaments have been in this manner dispersed in the Southern Provinces of Ireland.

"In order to assist this Society, an unsolicited collection was made, on the 31st ult. at Bentinck Chapel, St. Mary-le-bone. The Rev. Basil Woodd, M. A. (Minister), preached in the morning, and the Rev. Robert Shaw, M. A. of Ireland, in the evening. The collection produced—£.101. 10s. 6d.

"The Managers of this Institution are of opinion, that as there is no Society which stands more in need of charitable assistance, so there is none which is likely to prove of more essential service to the destitute and the ignorant. Subscriptions or Donations will be thankfully received by the Rev. Basil Woodd, No. 10, Paddington Green; Mr. Smith, No. 19, Little

Moorfields; and Messrs. Down, Thornton and Free, No. 1, Bartholomew Lane."

GREAT BRITAIN.

A Society for the Suppression of Vice has been established in the parishes of St. Leonard, Shoreditch, and St. Luke, Middlesex, "for the purpose of giving effect to the laws made for the protection of religion and morality, when friendly admonition has failed of success." The particular objects to which the members of the Society are to direct their attention, are the profanation of the Lord's Day, by the carrying on of trades, working at ordinary callings, vending goods, &c.; false weights and measures; riotous and disorderly houses; lewdness, drunkenness, and profane swearing. The Society has issued a temperate and judicious Address to the Inhabitants of those Parishes, explaining the nature of the institution, and calling on them to aid its design.

We should rejoice to see similar associations formed in every parish of the kingdom.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The fall of Dantzic took place on the 27th May. As this event is a strong indication of the superiority of the French force over that of the Allies, so we fear it is but the prelude to fresh disasters. The garrison marched out with all the honours of war, and are only bound not to carry arms against France for the space of one year. In consequence of the capture of this place, the centre and both the wings of Bonaparte's army are supported by fortified places; and his line may be almost considered as impregnable. What hope therefore now exists of expelling him from Germany we cannot discover. The probability is that the Allies will now begin to negociate seriously for peace; and that Bonaparte will be disposed to grant them such terms as they may deem it prudent to accept. He will thus be left at liberty to pursue his vindictive schemes against Great Britain. Marshal Lefebvre, who conducted the siege of Dantzic, has been created Duke of that place, and has received a grant of territorial possessions in France.

The Turks are said to have obtained some advantages over the Russians in Wallachia. Constantinople is suffering, according to report, considerable inconvenience from the want of provisions, in consequence of the blockade of the Dardanelles by our squadron.

An Order of Council has issued, directing the restoration of all property belonging to Citizens of Hamburgh and Bremen, taken since the 1st of January last, which is not liable to confiscation on other grounds, and allowing it to proceed to any neutral port; also granting an immunity from capture to all ships and goods so belonging, and found trading to or from this kingdom or any neutral port.

The King of Sweden appears not to have disapproved of the conduct of his General, Baron Von Essen, in concluding an armistice with the French, as mentioned in our last number.

MALTA.

A dreadful mutiny broke out lately in a foreign regiment stationed at Malta, Froberg's, consisting, it is said, of persons of 32 different nations. Their object was to compel the General to send them to their different countries. They seized on Fort Recazoli, murdered some of their officers, and wounded others, pointed the guns on the city, and threatened to destroy it, and to murder all the English in their power, if their wish was not complied with, and a supply of provisions sent them. The General firmly resisted their demands, and brought 150 pieces of cannon and a great many mortars to bear on the fort, which deterred them from executing their threats. Their provisions at length failing, the greatest part of the regiment rushed out of the fort and surrendered themselves. About 20 or 30 of the ringleaders remained behind, and refused to surrender unless a pardon were granted them. They now began to throw shells on the town. On the fort being attacked they made their escape into the magazine, where they remained without provisions or water for almost 48 hours, when their demands being still refused they set fire to the magazine, con-

taining no less than 560 barrels of gunpowder. The explosion, besides destroying themselves, was attended with little other mischief, although the fort is not above a quarter of a mile distant from the town. Twenty-four of the mutineers had been tried and executed.

EGYPT.

The accounts from Egypt are very unfavourable. A detachment had been sent from Alexandria to take possession of Rosetta, but did not succeed in the attempt. The troops advanced into the heart of the town before they were aware that they had any enemy to contend with, when they were so vigorously assailed from the windows and tops of houses, as to be obliged to retreat to Alexandria, their commander, General Wauchope, and 184 others being killed, and 282, including the second in command, General Meade, being wounded.

The possession of Rosetta being deemed necessary to prevent a famine at Alexandria, General Stewart was induced to renew the attempt with 2500 men; but it proved still more disastrous than the first, owing to a great reinforcement of the enemy having been sent down the Nile from Cairo, which overpowered our troops, and obliged them to fall back with the loss of nearly one thousand men in killed, wounded, and missing. It is feared that the evacuation of Alexandria will be the consequence of this defeat.

GREAT BRITAIN.

THE new Parliament assembled on the 22d instant; but as yet (26th) have proceeded to no business, except that of swearing the Members and choosing a Speaker of the House of Commons, to which office the Right Hon. CHARLES ABBOTT has been re-elected by the concurrent voice of all parties. To-day the King's Speech will be delivered by Commissioners, and will probably give rise to a warm debate in both houses. As the division on that occasion will be considered as a test of the strength of the two parties in the State which are opposed to each other, the utmost exertions have been used by their respective leaders to obtain a numerous attendance. We shall suspend any remarks we may have to make on the present aspect of our political affairs, and on the state and conduct of our political parties, until the expected debate and division shall have taken place. We shall then be able to speak with more precision on many points than we can at present. Should we have time, we may subjoin a postscript on this subject to the present Number. A List of the new Parliament will probably appear in our next.

The Scotch Peers who have been chosen to sit in the present Parliament are the Lords Balcarras, Cathcart, Aboyne, Strathmore, Dalhousie, Forbes, Aberdeen, Napier, Haddington, Glasgow, Kellie, Hume, Selkirk, Saltoun, Sinclair, and Caithness.

NAVAL INTELLIGENCE.

Sir Edward Pellew's squadron made a successful attack on the harbour of Batavia on the 27th of November last. About 18 ships, one of which was a frigate, and several other vessels of force, were taken and burnt. Besides which, several French and Spanish privateers have been captured in the course of the month.

The homeward-bound Leeward Island fleet has arrived safely in the River.

One of our armed ships, the Dauntless, was taken by the French when making an attempt to throw ammunition into Dantzic. And the Jackall brig has been driven on shore near Calais, and lost; her crew were saved and made prisoners.

OBITUARY.

CHARACTER OF MR FOX.

(Continued from p. 208.)

THE general subject of the war with France has been so fully discussed, that it may seem almost unnecessary to add any observations on that subject. Since, however, a Declaration of War, under the name of a French decree, was made by France before we proceeded to hostilities, in which decree the reasons of her conduct were distinctly given to the world, it may not be superfluous to advert to this declaration, and to state some of the observations which Mr. Pitt made upon it in the British Parliament. His speech on this occasion appears to have been preserved with more than ordinary care, and an abstract of it may furnish a tolerably clear idea of the ground taken by this distinguished Statesman on one of the most important questions of his political life.

His Majesty having informed his Parliament of the French Declaration of War, Mr. Pitt moved an Address in answer to the Message.

"In proposing (said he) the Address which I shall have the honour to move, I feel that, in one view of the subject, I might, perhaps, be dispensed from the necessity of entering into much argument; for whatever doubts might have dwelt in the breasts of that *small minority* who dissented on a former occasion; whatever doubts those few Gentlemen might have entertained in respect to the part which we ought to take with a view to the general interests of Europe; whatever doubts as to the nature and degree of that satisfaction for injuries committed against ourselves, which in some shape or other was universally admitted to be necessary; whatever doubt as to the conduct of Ministers—such are the *present* circumstances, that it is no longer possible for me to expect any thing less than the unanimous concurrence of the House; for the question now is, Whether, war having been actually declared against you by an enemy who is in all respects the aggressor, the House will proceed to an Address promising to give to his Majesty their effectual support. The war, Sir, is now at your doors; a war threatening the most fatal consequences to the very Liberties and Independence of this Country."—Mr. Pitt then proceeded to remind the House of their own former feelings on the subject of French aggression at the period of the last antecedent debate, and he dwelt particularly on the various points which we have already noticed. "It appeared even then, (said he,) "that if the alternative was either an acquiescence in those points which were still asserted by France, or an actual war with her—of the two, war was preferable. But if war was then preferable, what is the case now? France has decided the point." He then traced the events which had happened since the debate to which he alluded, and contrasted the forbearance of the British Government with the violence of France. After this introduction, he entered into a full discussion of the reasons for the war assigned in the French Declaration. "It begins (said he,) with one general proposition, of which all that follow seem to be mere illustrations, viz.

'That the King of England has 'not ceased, particularly since the '10th of August, to give to the 'French Nation proofs of his ill-'will, and of his attachment to the 'coalition of Crowned Heads.'

"Now although the National Convention make this bold and positive assertion, 'That the King of Eng-'land has *never ceased* to shew his 'ill-will,' though they lay this down as the very foundation of the war, and as the justification of every violent step they take—in the

first place, it is most remarkable that even they themselves have never once stated, nor attempted to state, any one act of the King of England, of any kind whatever, by which this ill-will has been discovered antecedently to the 10th of August; and yet they have the confidence to say, 'he has not ceased to shew it.' I, on the contrary, will venture to assert, and I defy all contradiction, that antecedently to that time the strictest neutrality was most studiously and religiously observed.—What has passed since that period I shall have occasion to observe upon hereafter.

"But the Declaration says also, that the King had 'given proofs of his attachment to the coalition of Crowned Heads,' and that he had done this, 'before the 10th of August.'

"What then was this coalition of Crowned Heads at that period? a coalition which is represented to have been set on foot for the purpose of invading France, and changing its internal government.

"Now, Sir, I do here, in the face of this House, declare, in the first place, that the assertion of our having made that treaty with the Emperor, which is the one single proof alleged of this supposed interference, is utterly and absolutely destitute of the shadow of a foundation. In the next place, I do no less publicly and explicitly declare, that not only no such coalition treaty has been made, but that no one step has been taken, and no one engagement of any kind has been entered into, either before the 10th of August or since, with any view to any interference in the internal affairs of France, nor with any view to dictate any form of government to that country. I assert that the whole of the interference of Great Britain has been altogether subsequent to, and purely in consequence of previous French aggressions, that it has been with the general view of seeing whether, either by our own single exertions, or by acting in concert with any other powers, it were possible to repress the present French system of aggrandisement and aggression—that it has been with a view of seeing whether we could not promote this desirable end, either separately, or jointly with others, without the necessity of engaging in war. But I desire at the same time explicitly to avow, that it undoubtedly was the view of Government, if the endeavours which I have already stated should prove fruitless, to embark in such a manner, with all the other powers of Europe, as may seem most calculated to promote the same end which I have described, and to secure eventual success."

He then proceeds to answer the other charges against our Government, contained in the French Declaration, viz. the King's withdrawing his Ambassador from Paris, and discontinuing the correspondence with the French Ambassador in London after the 10th of August; his refusal to acknowledge the powers of the Convention; preventing the export of grain to France; forbidding the circulation of assignats; the passing of the Alien Bill; the sheltering of the chiefs of the emigrants; and the armament made by Great Britain. On the charge that "we persecuted all those who maintained French revolution principles in England," he observes,

"We heard a great deal of argument urged in the House on a former day on the absurdity of making war against a country on account of its opinions—the Right Honourable Gentleman who made the observation could hardly suppose such a case possible. But here we have indeed an instance afforded us of this very *war against opinions*—a war entered into by the National Convention of France against ourselves on this very ground. They have let you know very plainly that they will not tolerate any where any opinions but their own; and that if they can but obtain the power, they will not fail to enforce their principles at the point of the bayonet in every

country under the sun. This is an essential part of these very principles—it is one chief point in their code to *fraternize*, as they call it, the whole world; and that very charge against us, which I am now speaking of, and which they state to be a ground of war, namely, 'that we persecute' or, in other words, that we 'prosecute (for it is done by due process of law) all those who maintain French Revolution principles in this country,' pretty plainly shews what is the real cause of all those wanton aggressions of which I am complaining.—*They do not like our English principles*—that is the true ground of their making war upon us—they will not allow us to prefer our own laws, our own constitution, and our own government, to the present system of their distracted country. Because we, whose liberties have stood the test of experience; happy beyond all nations of the earth in the frame of our government; because we who have reached and are now enjoying as a nation the utmost height of practical prosperity ever attained in the world, presume to give the preference to those principles, and to that form of constitution, of which we are every day experiencing the good effects, and to resist the introduction of French principles in the place of them; war is therefore to be declared against us—a war it seems too that is to be as violent in respect to their manner of conducting it, as it is novel in all the principles on which it is justified—a war which, if the French do not recede from their threats, must indeed be, as they say, a war of extirpation; for never, never will England, while she has any existence as a nation, receive those principles which the National Convention of France demand that we should substitute in the place of British Liberty."

Having noticed two or three other articles in the Declaration, he came to that which accused the King of having *manifested his attachment* to the cause of that Traitor, meaning Louis XVI. "As to this charge of having manifested an attachment to him whom *they* call THE TRAITOR, that sentiment" observes Mr. Pitt, "was not manifested by the King only, or by his Ministers, but by yourselves, and by the nation at large. What is this then but openly to proclaim, that it is not your principles and your opinions only which they would control, but your very passions and your feelings also? They make it a matter of complaint, and a ground of war, *Quod gemitus Populi Romani liber fuit*—that you have not restrained your sighs and tears—that in defiance of their command, and rejecting their example, you have dared to give free course to the natural expressions of a just sorrow. But the people of Great Britain will not, they cannot, stifle such an emotion. The people of Great Britain cannot contemplate this awful event, and withhold the tribute which is due to oppressed innocence, to fallen dignity, to insulted piety, and to persecuted virtue.

"I have now gone through," he adds, "the grievances on which the Convention states the Declaration of War to be grounded, one only excepted; which turns upon the assertion of our having signed a Treaty with the Emperor in the month of January; an assertion which I have already positively declared to be totally and absolutely destitute of foundation. One complaint indeed is superadded, which is, that besides the first armament we made a still further augmentation of force, soon after the King's death; by which they would intimate that it was owing to the King's death, and not to any other cause, that we did so. Was it then the King's death that occasioned this increase of force? Has the House forgot the new exertions made by France? The new reunions? The new symptoms of hostility? Have we forgot the memorable Letter, sent previously to this period by the Marine Minister of France to all her sea-ports, prompt-

ing them to fit out privateers? announcing their intention to land 'fifty thousand caps of liberty on our coast to assist the British Republicans, and to destroy the tyranny of the British Government?' Was there not also a decree actually passed, ordering the equipment of no less than fifty sail of the line—and this after refusal of satisfaction for the reiterated injuries and provocations which we had before received from them? I leave it therefore to the world to judge how far an augmentation of our force, made at a time subsequent to the measures taken in France which I have now mentioned, can with any colour of justice be urged as a ground of war on their part.

"I go further, and ask, Is there any one of all this list of grievances complained of by the Convention, which does not deserve rather to be stated as an aggravation of their own aggression?

"We observed, in the first place, a principle of strict neutrality—when injured, we pushed to the utmost our disposition to receive explanation, even when our grounds of complaint, and the situation of Europe were such, that nothing but the extreme of forbearance could have any longer restrained us from vigorous and decisive measures. In the mean time the Convention themselves declare war, and they are at this hour actually waging war against you.

"This is a faithful and not an inflamed description of what has happened. It remains only to be seen, whether, under the blessing of Providence, the spirit and resources of a free, a brave, and prosperous people will not, in conjunction with the efforts of most of the other powers of Europe, be successful in giving an effectual check to the progress of a set of men, whose conduct has been such as I have represented, and whose views and principles, if unopposed, would lead to nothing short of universal and endless confusion."

The war against France was successful in the first instance. The allies took Verdun and Valenciennes, and the question was agitated, whether they should not attempt to push forward to Paris, but the plan of laying siege to Dunkirk was preferred, in consequence, as it has been said, of British advice. The tide, however, soon turned in favour of the French: the force now brought by them into the field exceeded all imagination, and a reign of terror was introduced, under which, not only citizens were compelled to become soldiers, but the soldiers also were taught to rush against the bayonets of the enemy, through the means which were taken of presenting to them, if they retreated, certain and immediate death. The mean and unworthy conduct of the King of Prussia contributed essentially to this ill success. At the commencement, even of the second campaign, he manifested a great unwillingness to co-operate, unless assisted by a very large subsidy from Great Britain, and he deserted the alliance at the end of the summer. The Netherlands, and the whole of the United States, were overrun. The French also were successful in Spain and Italy. In La Vendee they suffered grievous losses, where the cruelties which they inflicted, and the desperation into which they drove the wretched Royalists, whose numbers were encreased by fugitives from every quarter, provoked a dreadful retaliation. Assistance from England had been looked for by these brave men, but through the want of concert, an expected supply of arms failed them at a critical period, and nearly their whole body, consisting of men, women, and children, were destroyed. A new insurrection followed, which was still more formidable, and extended itself over a larger district. An important diversion in favour of the allies was thus produced, many of the best troops of the Republic being employed against these terrible insurgents. But we shall not attempt to give an account of the several operations of the war. Our object is to illustrate the character of the leaders

in the British Parliament, and it is necessary to this purpose, to touch only in the briefest manner on some parts of this eventful period of modern history, however largely we may treat of others.

Neither Mr. Pitt, Mr. Burke, nor Mr. Fox, seem to have foreseen the precise consequences of this tremendous conflict with France. Mr. Pitt appears to have expected first, that the troops of France would yield to the superior numbers of the allies, and to their better discipline; he afterwards hoped that the pecuniary resources of the French would fail, and described the enemy as approaching the very gulf of bankruptcy, not sufficiently considering that so long as the circumstances of the ruling party in France should be such as to give to them the command of all the energies and all the property of the state, means would not fail to be devised, of continuing to conduct the war on the same extensive scale on which it had been for some time maintained. Mr. Burke, at the early period of the Revolution, had represented France as fallen in power, and as formidable, chiefly on account of her principles. She ought, however, he said, to be put down as a nuisance. Once indeed the French had been known in the world as a warlike people. "Gallos quoque in bello floruisse audivimus *." Now they were no longer a nation. That country was blotted out from the map of Europe. Mr. Fox approached in this respect more nearly to the truth. He was not however that perfect Cassandra which his friends represented him to be. He was used to describe the French as fighting for freedom, and the "crowned despots" of Europe, as endeavouring in concert with the British ministry to reduce them to their ancient slavery. He inferred the probable ill success of these efforts from the difficulty of conquering a nation determined to be free, and affirmed that the principles of liberty, like those of the reformation, were not to be suppressed by the bayonet. This, however, as it has now sufficiently appeared, was not the true character of the war. A real despotism, borrowing indeed the name of liberty, prevailed in France, almost even from the first; and it seems to have answered the purpose of each tyrant of the day, to be at war with foreign nations, rather than at peace. Soon after the war broke out, the bloody Robespierre gave the law to France. The vile and contemptible Marat, a man whose soul (according to the strong expression of Brissot) was kneaded up of blood and dirt, flourished about the same time. The Queen suffered death at this period †; the exemplary Madam Eli-

* Mr. Burke applies this expression to France, in the preface to his first letter on the French Revolution.

† The severity with which the Queen was treated, was worthy of the persons by whom she was put to death. On the 1st of August 1793, she was removed from the Temple to the Conciergerie, a prison destined for the vilest malefactors. The cell in which she was immured was only eight feet square, her bed was a hard straw matrass, and her food was of the meanest kind. Two soldiers were in the room with her night and day. After ten weeks confinement in this dungeon, she was brought before the revolutionary tribunal. She was charged with dissipating the public treasures, and with inviting her relations to attack France, and she was likewise accused of the crime of incest. She displayed great presence of mind, and when the last charge was brought, she appealed to those around her, who were mothers, as to the probability of the particular crime imputed to her. Her advocates were afraid to plead her cause. She went in a common cart to the place of execution, with her hands tied behind her, and her back to the horses. She conversed with her Priest, without any apparent dejection, but ascended the scaffold in haste, and is said to have turned her eyes with some emotion to the garden of the Thuilleries, once the scene of her luxuries and of her greatness. Her head was severed from her body by the guillotine, and her corpse was immediately put into a grave filled with quick lime, the remains neither of the King nor of the Queen being allowed to be interred with the customary ceremonials.

zabeth was also sent to the guillotine. The revolutionary tribunal of Paris exercised a severity scarcely equalled by a Marius or a Sylla; and that of Nantz condemned thousands of victims to be drowned in boats, having false bottoms; cast in pairs, tied back to back, into the Seine; shot by cannon, and burnt or suffocated in barns, into which multitudes were driven for this purpose. It is creditable to Christianity, that the profession of it was renounced under these auspices, that its ministers were reviled, and the Sabbath was abolished. It is a happy circumstance, if, when all the charities of the Gospel are fled, the name also of the blessed Prince of Peace is openly disclaimed.

Can we then consider the French cause as at this time that of political liberty? Or the triumph of their arms, as in any sense, that of a nation of freemen over foreign tyrants? It was the superlative despotism of the French rulers which supplied them with the means of victory. Scarcely even was the first impulse given by any voluntary movement. An ancient government was destroyed without substituting a new one. Anarchy succeeded. A state of anarchy produced a few daring characters; and the horrors experienced under these men at length disposed the people to a more than ordinary spirit of submission. The rulers who successively rose up, each murdering or banishing his predecessor, after a time organized a body of men who were subjected to their will, and reduced to military subordination. The policy, however, of the French leaders inclined them to persevere in preaching the doctrines of French liberty to other countries, long after the delusion had passed away at home; and even therefore in England, as well as in Ireland, we shall have to speak of admirers of Jacobinism at a period considerably subsequent to the reign of terror in France. We shall treat in our next number of the means resorted to by our Parliament to repress the Jacobinical spirit among ourselves, and of the strong part which Mr. Fox took in some of the debates upon those questions.

(To be continued.)

The following article has been sent to us by a Gentleman of great respectability, a friend of the deceased.

VENERABLE for his years, and much respected for his learning and private worth, died, on the 16th April, 1807, in Mansfield-street, EDWARD KING, Esq. F. R. S. F. S. A. *Lond. and Edinb.* &c. &c. &c.—He was bred to the bar, at which he practised for several years. He relinquished the profession on the death of his father, who was a man of fortune in the county of Norfolk, and whose property devolved to Mr. King, the only child of his parents. His writings are, "An Essay on the English Constitution and Government," 1767. —"A Letter addressed to Dr. Hawkesworth, and humbly recommended to the Perusal of the very learned Deists." 1773. —"Observations on Antient Castles." 1782.—"Hymns to the Supreme Being, in Imitation of the Eastern Songs." 1780. —"Morsels of Criticism, tending to illustrate some few Passages in the Holy Scriptures, upon Philosophical Principles and an enlarged View of Things;" to which a Supplement was added in 1800.—"An Imitation of the Prayer of Abel, in the Style of Eastern Poetry." 1791.—"Considerations on the Utility of the National Debt." 1793.——"Vestiges of Oxford Castle." 1796.—"Remarks concerning Stones said to have fallen from the Clouds, both in these Days and in Antient Times." 1796.--"Remarks on the Signs of the Times." 1791: to which a Supplement was added in 1799.—In the same year Mr. King published the first volume of his "Munimenta Antiqua; or, Observations on Antient Castles, including Remarks on the whole Progress of Architecture Ecclesiastical as well as Military in Great Britain, and on the Corresponding Changes in Manners, Laws, and Customs, tending to illustrate Modern History, and to elucidate many Interesting Passages in various Classic Authors." folio. The 2d volume appeared in 1802, the 3d in 1804, and the 4th, which will complete the design of the Author, had almost passed through the Press at the time of his decease.

Mr. King also published in 1803, "Honest Apprehensions or the Unbiassed and Sincere Confessions of Truth of a Plain Honest Layman*;" and in 1805, he engaged in a Literary Discussion with Mr. Dutens, on the Antiquity of the *Arch*, which led to several publications on both sides.

Mr. King was a man of deep and various erudition: his mind was principally devoted to the pursuits of Biblical and Antiquarian research, which he cultivated with uncommon diligence and ardour. He was, however, conversant with other branches of learning, and particularly with Natural and Experimental Philosophy, Mechanics, and Natural History. His *Hymns to the Supreme Being* have been admired for elevation and grandeur of sentiment, and the vein of piety which runs through them. On their first publication they were assigned to the pen of Cowper. His *Morsels of Criticism*, and his *Signs of the Times*, furnish a pleasing example of pious investigation. The *Supplement* to the last work produced Bishop Horseley's Critical Dissertations on the 18th chapter of Isaiah, which his Lordship addressed in a letter to Mr. King; on whom he bestowed the following eulogium: "I cannot enter upon "the subject (observes the Bishop) without professing, not to yourself, but to "the world, how highly I value and esteem "your writings, for the variety and depth "of erudition, the sagacity and piety "which appear in every part of them; "but appear not more in them than in "the conversation and habits of your life, "to those who have the happiness, as I "have the happiness, to enjoy your intimacy and friendship: I must publicly "declare, that I think you are rendering "the best service to the Church of God, "by turning the attention of true believers to the true sense of the prophecies." At the same time it must be admitted, that in the *Morsels of Criticism*, and in the *Remarks on the Signs of the Times*, there are some ideas introduced of a very novel and eccentric kind. But the most valuable work of Mr. King, is his *Munimenta Antiqua*, a work which, for the extent of its plan and the ability of its execution, does honour to its learned and ingenious author.

* Reviewed by us in 1804. p. 434.

The worth of Mr. King's private character can only fully be known, and justly appreciated, by those who, from personal acquaintance, had an opportunity of witnessing his conduct in the different relations of social life, the duties of which he discharged in the most conscientious manner. His heart was kind, liberal, and sincere, and his charities numerous and extensive. His piety, which shone forth as much in his actions as in his writings, was fervent, yet sober. It sprung from a firm and stedfast faith in his Redeemer; it terminated in the hope, through him, of everlasting life. For several weeks, previous to his dissolution, he had been in a valetudinary state. The morning that he died, he went into the next room to breakfast with Mrs. King; and, as was his custom, read the newspaper. He then returned to the room where he generally spent his morning. Mrs. King thinking him far from well, soon followed him, and on asking him how he was, he said, "I "am very ill. I am not like myself. I "cannot compose my mind to attend to "any thing." Upon an exertion, soon after, he felt something which convinced him he had not long to live; and in a solemn and impressive voice, he exclaimed, —"O Gracious God! be merciful unto "*me, even me*, the most unworthy of thy "servants. Pardon my manifold iniquities, for the sake of Jesus Christ our "only Mediator: and O God! if any "thing that I have written, any thing that I "have published, can have been the cause "of offence or injury to any one; pardon "it, and forgive me, for the sake of my "blessed Redeemer, Jesus Christ."—Mrs. King was kneeling by his chair, his hand in hers. He pressed her hand most tenderly and affectionately, saying, "Pray "God bless you!" and seeing Mr. and Mrs. Windsor also by him, he said, "God bless you all," and in a very few minutes, in the perfect possession of his faculties, with prayers and praises in his mouth, he ceased to breathe, while sitting backwards in his chair, and without one sigh or struggle, or even moving hand or foot, literally resigning his breath to God who gave it, and with the most placid countenance imagination could picture.

He married in 1765 a daughter of William Blower, Esq. of Leicestershire.

DEATHS.

Feb....At Madeira, where he went for the benefit of his health, the Rev. EDWARD WIGLEY, D D. vicar of Yardley, co. Worcester, formerly fellow of St. John's College.

On the 25th instant, in Gower Street, Bedford Square, in the 57th year of his age, after a severe affliction for two years, which he bore with becoming patience and resignation, ROBERT JEAFFRESON, Esq. formerly of the island of Antigua.

In Switzerland, JOHN LEWIS DE LOLME, LL.D. a native and citizen of Geneva; who, during his residence in England, acquired considerable celebrity as an author. His first work in our language was, "A parallel between the English Constitution and the former Government of Sweden," a very ingenious pamphlet, published in 1772. Three years after this, he published his celebrated "Treatise on the Constitution of England." It was originally written in French, and was now published in English, by Dr. De Lolme, considerably enlarged and improved. The fame of this work, as well as the work itself, is known to almost every reader.

March...Found drowned in Hyde Park, MARY ELIZA SHENSTONE, a young woman of very respectable parents, who had left her home in the afternoon of the 14th, on pretence of taking a walk in the Park.

At Osset, co. York, in consequence of a wound she received about six weeks before, from the hand of her brutal husband, who threw a red hot poker at her, with so much violence, that, pitching upon its point, it penetrated quite through her arm, MARTHA BOCOCK. Amputation was performed, but proved of no avail. The wretch absconded.

Instantaneously killed, by the wheels of a mourning coach going over his head, after he had accidentally fallen down, the Son of —— PHILLIPS, block-maker, of Bristol, aged about four years.

At Paris, after a month's illness, the General of Division, VICTOR LEOPOLD BERTHIER, Chief of the Staff of the first Corps of the Grand Army, and one of the Commanders of the Legion of Honour.

As JOHN COULDRY and JAMES DAVIS were employed in repairing a well at Frilford, near Manchester, a large quantity of sandy earth feel in upon and killed them. Couldry was nearly extricated, excepting his legs, when a fresh quantity of earth slipped in, and quite overwhelmed him. Two other men were buried in assisting to get the former two out, and with great difficulty extricated. Davis has left a wife and eight children.

At Denton, Norfolk, aged 90, the Rev. GEORGE SANDBY, D. D. Rector of that parish 1750, and of Skeyton, in the same county, and chancellor of the diocese of Norwich 1768. He was formerly of Merton college, Oxford, where he took the degree of M. A. in 1743. He was afterwards master of Magdalen College, Cambridge, where he took his Doctor's degree in 1760, and served the office of vice-chancellor of that University the same year.

At Tadcaster, county of York, in his 81st year, the Rev. EDWARD MARSHALL, M.A. formerly Fellow of Clare-hall, Cambridge, and late Vicar of Duxford, in that county.

In the Charter-house, London, aged 75, NATHANIEL HULME, M. D. F. R. and A. S. S. His death was occasioned by the chimney of the house where he resided being blown down; when, getting up to the roof, to see what damage was done, he fell to the ground, and survived the accident but a few days.

30. At Taunton, of an apoplectic seizure, the Rev. W. PROWSE, only son of the late Rev. Mr. P. Rector of Camerton.

April...At Beerhaven, in Ireland, aged 111, FLORENCE O'SULLIVAN, Esq. He was born in the reign of King William, in 1696; and retained his sight, hearing, and faculties to the last moment. For the last 50 years he lived chiefly on fish, of which he was very fond. He has left 215 nephews and nieces.

At East Moor, near Wakefield, in her 103d year, Mrs. SUSANNAH ROBSHAW. Till within a short time of her death, she was able to walk about, and to read, knit, and sew, without spectacles. She has had 23 children, three of them at one birth; the oldest and youngest of her children are living.

At Shrewsbury, aged 104, Mrs. AMELIA BUTCHER; who declared that she died of grief for the loss of her husband, who died about seven weeks before her.

Mr. LILWALL, tanner, of Hereford. Whilst washing his hands at a pump in his yard, he dropped down, exclaiming "Lord have mercy upon me!" and died instantly.

At Easton, near Stamford, co. Lincoln, aged 100, the widow SAUNDERS.

At the rectory-house of Wrington, aged 86, Mrs. E. WATHEN, widow of Samuel W. Esq. M. D.

Rev. CHARLES LAWSON, head-master of Manchester grammar school.

Rev. JOHN BOND, rector of East-Anstey and Kennerleigh, Devon.

Rev. E. OWEN, rector of Warrington, and master of the free grammar-school.

Rev. Mr JENKINSON, of Alveston, in Warwickshire.

Rev. ANSELM JONES, rector of Naunton, and vicar of South Cerney, co. Gloucester.

Aged 81, the Rev. JOHN PIPER, 56 years vicar of All Saints parish, Sudbury, and rector of Rede, Suffolk.

At Brentwood, Essex, in his 75th year, the Rev. THOMAS NEWMAN, formerly of Bene't College, Cambridge.

At Hambrook, near Bristol, after a short illness, the Rev. SAMUEL THOMAS, many years minister of the Dissenting Congregation at Frenchay.

At Pockington, the Rev. EDMUND HADLEY, a Roman Catholic minister.

At his house in Old Broad Street, Dr. WILLIAM HAMILTON, one of the physicians of the London Hospital; and for several years physician to the Surry Dispensary.

Aged 85, the Rev. KINGSMAN BASSETT, many years master of the grammar-school at Pocklington, co. York.

Aged 82, the Rev. STANLEY BOROUGH, M A. rector of Cottesbach, co. Leicester, rector of Sapcote, and many years master of Rugby school.

Rev. SAMUEL ASHE, late rector of Langley-Burrell, Wilts.

By slipping off the pavement, and fracturing his skull, JAMES TUCKER, farrier, of Jacob's Well, Clifton; leaving a pregnant wife and four small children without any support, and in the greatest distress.

At Walsingham, aged 88, the Rev. MICHAEL BRIDGES, rector of Berwick St. Leonard with Sedgehill annexed, Wilts.

At Draper's-hall, London, where he was on a visit to superintend the publication of some of his works, aged 70, the Rev. GEORGE WALKER, late of Wavertree, near Liverpool; F. R. S. and president of the Literary and Philosophical Society of Manchester; and formerly minister of a Congregation of Dissenters at Nottingham.

At Haverhill, in Suffolk, of which place he was Vicar, the Rev. CHARLES HAYWARD.

Lately, at the Hague, in his 5th year, the eldest son of King LOUIS, of Holland, the intended successor of Buonaparte.

At a quarter before six o'clock in the evening, of an inflammation in his bowels, aged 41, JOHN PETER HANKEY, Esq. banker, and alderman of the ward of Candlewick. The extreme fatigue which he had sustained during a canvas of eight or ten days for the City of London, produced a fever, which terminated his life. The first symptoms of his complaint appeared about eight on the preceding evening, when he complained of great fatigue and extreme thirst. He preferred red wine and water to tea, which had been recommended to him, and felt himself so refreshed for the moment that he actually proposed to proceed on his canvas in the neighbourhood. But this was only a momentary design, which he soon found himself unable to execute. His disorder now increased with uncommon rapidity. Early in this afternoon his approaching fate was announced to him; when he called for his four children, the eldest of whom is about nine years of age, and took an affectionate farewel of them. He would most likely have been one of the successful candidates, having on the day he died had the greatest shew of hands, and standing third on that day's poll.

After a short illness, the Rev. FORESTER LEIGHTON, Rector of one of the portions of Pontesbury, and Vicar of Condover, Salop.

Aged 73, the Rev. Mr. WOODWARD, Rector of East Grinstead, Sussex.

At Tours, in France, aged 108, JEAN THUREL. He was a member of the Legion of Honour; born at Orain, in Burgundy, in 1699; entered the Regiment of Touraine Sept. 17, 1716, and served, without interruption, for the space of 92 years. He received a musket-ball in the neck at the siege of Kehl, in 1733, and seven sabre wounds, six of which were observable on his head, at the battle of Minden, in 1759. He had three brothers killed at Fontenoy; and a son, a veteran and corporal in the same company, killed in 1782; there is another, who still serves with honour. In 1787 his regiment was ordered to march to the coast, to embark; he performed the whole march on foot, saying, that, as he had never travelled in a carriage, he would not commence then. On the 8th of November, 1787, he was presented to the King and Royal Family, and then ordered

a pension of 300 franks yearly, 200 of which were to revert to his wife, in case of his death, and, on her decease, 100 franks to each of his children. For some years he lived as a veteran at Tours. Buonaparte presented him with the Eagle of the Legion of Honour, and a pension of 1200 franks. On the removal of the ashes of Gen. Monnier, he was one of the four commissaries named for that ceremony, and was then appointed, as the oldest soldier in Europe. To the moment of his death he preserved his senses and judgment; and, until his last illness, which was but for a few days, he enjoyed good health.

Aged 74, ANNE HIGSON, a pauper, belonging to Tildesley, near Manchester, who had been relieved, and had her rent paid, for some time. On examining her house, a large quantity of good wearing-apparel was found, and 40l. 8s. in cash; viz. in gold, 12l. 12s.; in shillings and six-pences, 14l. 3s.; 105 half-crown pieces, and one of 2s. 3d. 13l. 4s. 9d.; in copper, 8s. 3d.; and a foreign gold coin, with a note of hand for 7l. 7s.

Suddenly, while smoking his pipe, Mr. ISAAC MOOR, occupier of a small farm on the road from Hull to Beverley.

At Staiths, in Yorkshire, HANNAH GRUNDY, a fisher-girl. Having gone, with three others, under Roa Cliff to pick shell-fish, and being too soon for the tide, they sat themselves down upon the beach, near 40 yards from the base of the cliff, which is about 700 feet high, when a stone fell from the top, and struck her with its edge upon the vertebræ of the neck, and severing her head from her body without mangling it, threw it 30 yards from where she was sitting.

In consequence of a fall from his horse the preceding day, returning from Tewkesbury, Mr. WATKINS, sadler, of Cheltenham, co. Gloucester.

At Tetsworth, in consequence of an injury sustained by a fall from his horse on the 3d. aged 20, WILLIAM BELLIS, Esq. of Wadham College, Oxford.

At her house in Bath, aged 80, Lady GIBBONS, relict of the late Sir John G. bart. K. B. and mother of the present Sir William G. bart.

At his house in Pleasant-row, Kingsland, at the advanced age of 94 years, THOMAS WHITE, Esq.

At Eton, LEWIS JAMES SHAW, fourth son of Sir John Shaw, bart. being, with some other boys, in a boat on the Thames, owing to some mismanagement, the boat was upset, and, in endeavouring to save himself, by stepping on the bank, he fell into a deep part of the river, and was drowned.

In College Street, Bristol, in the prime of life, Mr. FRANCIS CHEYNE BOWLES, one of the surgeons of the Bristol Infirmary.

At Salt-hill, his Serene Highness Prince ANTOINE PHILIPPE, Duke of Montpensier, brother to the Duke of Orleans, first Prince of the Blood Royal of France, born July 3, 1775.

At his house at Brompton, NICHOLAS BOND, Esq. in the commission of the peace for the county of Middlesex, &c. and many years a vigilant and active magistrate of the Police-office, Bow-street.

POSTSCRIPT.

POLITICAL REFLECTIONS.

MEETING OF THE NEW PARLIAMENT.

THE attention of the country has now again been for some time diverted from the important subject of foreign politics to that of a general election. While Sir V. Gibbs has been gaining a victory at Cambridge, while Sir Francis Burdett has carried the day in Westminster, and Lord Milton has, by his generalship, prevailed in Yorkshire, Bonaparte has taken Dantzic. Perhaps, also, while the late and the present ministry have been giving battle in parliament, the French and the Russian forces may have been meeting on some new plain of Austerlitz or of Maida. The new administration appears to have gained considerably on the whole. The chief opposition print had numbered up no less than about 250 oppositionists, but the division which has just taken place, of 350 to 155, on the subject of an amendment to the address, indicates

a number considerably short of this estimate*. The state of the Continent is evidently such, as to demand the aid of all the virtue and talents of the country, but recent circumstances have produced a more than common degree of political animosity. Supposing the present causes of irritation to be removed, and we trust that they are in their nature temporary, there would perhaps be less ground for systematical opposition in parliament than at almost any antecedent period.

In former times, a disputed succession divided the country. The differences also of Whig and Tory continued long to be important; but in later years the colours of these two contending parties have been so often interchanged, and the squadrons intermingled; many of the Old Whigs have been so separated from the New, and the New Whigs have been so amalgamated with the Tories; that we look almost in vain for the ancient principles of distinction. The American war supplied for a time a standing subject of difference. The French war again separated us into two violent and angry parties. But now the points at issue (if we can imagine those which respect the appointment of the present ministry to be dismissed) are far from important. The Catholic question is by common consent adjourned. The general necessity of the war (unless some new opportunity of terminating it should occur) is admitted on all sides; and there is no wide difference as to the manner of conducting it. The diversities of doctrine on the topic of finance are far from great. All affirm, that the Property Tax ought to continue, and that there ought also to be some cessation from further impositions for two or three years. Respecting our military system, there are only, as we conceive, certain shades of difference. The new Administration is not disposed to overthrow the plan of service for a term of years, which has been of late substituted in the place of service for life; nor will it be possible to effect any *great* improvement of our Volunteers. Happily also, the abolition of the Slave Trade is a measure which, if it was not equally approved by all parties, is likely to be maintained by all. About what then do we dispute? About a point of paramount importance in many eyes, namely, Who shall be the Ministers? Who shall direct the public force? Who shall propose to Parliament the measures necessary for the public defence? Who shall bestow the large patronage of the Crown; and who shall receive the emoluments of office? But let not our readers misunderstand us. We are by no means of opinion, that the contest between the two great parties is merely about the loaves and fishes. Each, as we conceive, is anxious for the national welfare; and the men who have retired have carried away with them, as we doubt not, portfolios filled with plans which they sincerely believe to be conducive to the public good. When M. Necker was dismissed from the service of his Sovereign (we speak of his first dismission), he tells us, in his Preface to his work on the French Finances, that having sat down to reflect, first on the improvements which he had already effected, and then on the further services which he was about to accomplish, he was for a few moments so overcome by his contemplations, that he laid his hands before his eyes and burst into a flood of tears. This undoubtedly is the French mode of retiring from office. The English mode is in one respect alike, though in another very different. An English Minister in leaving office, usually appreciates, perhaps, almost as highly as a Frenchman, his past and projected services; but instead of bursting into tears, he bursts into a political passion, which he vents

* The division in the House of Lords was 100 to 67.

in an indignant speech in Parliament, where he assures the country that there has been something remarkably unconstitutional, either in the appointment of his successor, or in the manner of his own dismission.

We by no means presume to say, that the dismission of the late Ministry, or the consequent Dissolution of Parliament, were measures to be desired or to be applauded. We do not, indeed, profess to enter much into these political questions: we venture however to express a doubt whether the strong Vote of Censure of the new Ministry, recently proposed, on the ground of the late Appeal to the People, was called for by the circumstances of the case; and whether the Constitution has suffered that severe wound which has been apprehended. We are disposed to lament the successive violence of all parties. The debate on the King's Speech has, however, been conducted with quite as much temper as was to be expected; and some expressions which dropt from a principal Member of Opposition indicated a disposition to avoid uniform opposition to the Government. May it please God to inspire our Parliamentary Leaders with the spirit of Peace, Unity, and Concord, and to preserve them from all those "partial affections," from which they pray to be delivered, in the office which is daily read by the Chaplain, before they proceed to business. Soon, perhaps, our little differences may all be lost in the contemplation of those tremendous dangers, with which we may be threatened, by an enemy resolved, at length, actually to invade us; and we are sure that even the greatest animosities will ere long be buried in the grave. Where is now the enmity between Mr. Fox and Mr. Pitt! These potent rivals are now laid so near to each other, that they almost mingle their dust; and we remember the violence of their political hostility only to deplore it. Where is also the irritability of a Burke, and the severity of a Thurlow!—Be ye therefore kind to one another—love as brethren; be pitiful; be courteous, not rendering evil for evil, nor railing for railing. Charity suffereth long and is kind—is not puffed up; is not easily provoked—seeketh not her own; rejoiceth not in iniquity, but rejoiceth in the truth—beareth all things, endureth all things, hopeth all things, believeth all things; for whether there be tongues they shall cease, whether there be knowledge it shall vanish away—and now abideth faith, hope, charity, these three, but the greatest of these is charity.

ANSWERS TO CORRESPONDENTS.

WE are much obliged to S. for his communication; but even when such accounts are unexceptionable in every other respect, we never venture to give them publicity, unless they are authenticated by real and known signatures.

An anonymous letter respecting the Gypsies has been received.

The *Universal Prayer* by W. C. will not suit our work.

J. E.; R. S.; L. R. D. N. will appear.

LAICUS; and J. K. are under consideration.